MASONIC PAPERS

BY

JIVANJI JAMSHEDJI MODI, B. A.

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MASONIC PAPERS

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BY

JIVANJI JAMSHEDJI MODI, B.A. (1877).

Fellow of the University of Bombay (1887). Dipl. Litteris et Artibus (Sweden, 1889), Shams-ul-Ulma (Government of India 1893), Officiér D' Académie (France, 1898). Officiér de l'Instruction Publique (France, 1902). Ph. D. (University of Heidelberg, 1912.)

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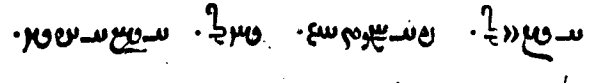
" No Institution can boast a more solid foundation than that on which Freemasonry rests—the practice of every moral and social *virtue*.

(*Charge after Initiation*).



"There is only one path of *virtue* ;
All other paths are no paths."

BY THE SAME AUTHOR.

—:o:—

1. The Religious System of the Parsees.

2. Naojôte Ceremony of the Parsees.

3. The Marriage Ceremony of the Parsees.

4. Marriage Customs among the Parsees, their Comparison with similar Customs of other Nations.

5. Symbolism in the marriage ceremonies of different nations.

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જ્ઞાન પ્રસારક વિષયો, (ભાગ બીજો). Lectures before the Dnyân Prâsarak Society, Part II.

જરથોસ્તી ધર્મ સંબંધી ભાષણો અને વાએજો. Lectures and Sermons on Zoroastrian Subjects, Part I.

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મુકતાદના દિવસો કેટલા છે? તે બાબતની પેહેલવી, ફારસી વિગેરે પુસ્તકોને આધારે તપાસ. An Inquiry from Pahlavi, Pâzend,

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(A Series on the Religion of Zoroaster.)

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WORKS EDITED BY THE SAME AUTHOR.

K. R. Cama Memorial Volume.

The Pahlavi Mâdigân-i Hazâr Dadistân.

K. R. Cama Masonic Jubilee Volume.

Spiegel Memorial Volume.

The late Mr. Manockjee Cursetjee.

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DEDICATED

TO

THE SECRED MEMORY

OF

The late Mr. MANOCKJI CURSETJI

THE FIRST INDIAN MASON.

AND

TO MY MOTHER LODGE,

THE LODGE RISING STAR OF WESTERN INDIA,

WHICH WAS FOUNDED BY HIM.

PREFACE.

In this volume, I publish my following papers on Masonic subjects :—

1 The Legandary and the Authentic History of Freemasonary.

2 Zoroaster and Euclid.

3 King Solomon's temple and the ancient Persians.

4 Ch arity.

These papers formed the subjects of various lectures. The first paper formed the subject of three lectures, delivered in the Masonic Hall, before the Lodge Rising Star of Western India. Two of these were delivered on 1st July and 5th August 1905. The third was delivered on 1st September 1906. A part of the second paper formed the subject of a public lecture, delivered at the Framji Cowasji Institute, under the auspices of the Gâthâ Society, on 19th September 1904. Both these papers were, at first, published in the K. R. Cama Masonic Jubilee Volume edited by me. The third paper formed the subject of a lecture, delivered at the Masonic Hall, before the Lodge Rising Star, on 6th April 1907. It was then published in a book form. The fourth paper formed the subject of a lecture delivered before the same Lodge on 5th October 1907. At the end of the lecture the Lodge had resolved to publish it.[1]

(1) After writing this preface, I had, through the kindness of the author, the pleasure of a hasty look at the advanced proofs of the "History of Lodge Rising Star of Western India No. 342, S. C.," by Rt. Wor. Bro. D. F. Wadia. I find therein (p. 327), the following refer-

It is here printed for the first time.

As an Appendix, I give some Avesta passages in Gujarâti and English characters with their translations, in the hope that they may be of some use to Parsee Lodges, for being read at the opening and closing in the three degrees. The first set viz , those to be read at the opening in the three degrees, was prepared at the suggestion of Brother Jehangeer Cursetjee Mistri, the Master of the Lodge Rising Sun, in 1906. I give, with his permission, at the end of the Volume, his letter on the subject, which will speak for itself, and will give the reason which led him to ask for these passages, and led me to select the particular passages. The second set of passages, viz. those to be read at the closing in the three degrees, was prepared, some-time after this, at the suggestion of Brother B. G. Patel, the then Master of the Lodge 'Zoroaster'.

The Alexandra Native Girls' English Institution celebrates its fifty years' Jubilee in March 1913. The coming occasion reminds us of its distinguished founder, the late Mr. Manockjee Cursetjee, and I dedicate this volume, the result

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ence to the above-mentioned last two lectures :

"These lectures were highly interesting, and the one on "Charity" by Brother Mody was so highly appreciated by the brethren, that it was resolved that it should be printed and circulated among the members, and that a special day should be appointed on which there would be no lodge meeting, when Freemasons from all lodges should be invited and the lecture should be repeated by Brother Mody. Brother K. R. Cama characterised the lecture as a very unique one, and paid a high tribute to the learning shown by the lecturer. Brother Mody always took delight in entertaining the brethren, whenever he could get the opportunity of doing so, with instructive discussions on masonic subjects and his efforts showed great industry and deep search at the fountain sources"

of my poor Masonic studies, to him, as an humble token of my esteem and admiration for his pioneer work in various walks of life, and as a souvenir of the Jubilee of his Institution, which was, it is said, as dear to him as a child. It is nearly a quarter of a century since he is gone, but his son and daughter, Mr. C. M. Cursetjee and Bai Sirinbai Manockjee Cursetjee, have, with filial piety and affection, looked after this pet child of their father, and have nourished it to manhood, with paternal love. All honour to them for this good work! As the Avesta[1] says " the souls of the dead rejoice at the brilliant deeds of righteousness by the living.'

Mr. Manockjee Cursetjee was a pioneer in many fields of work. He was a pioneer in founding the above Institution for the higher education of Indian girls. He was a pioneer in opening the gates of Freemasonary for Indians. He was a pioneer in opening the portals of the B. B. Royal Asiatic Society for Indians. On the occasion of the last event, the then President of the Society, the Hon'ble Mr. Frere, very properly said : "All honour be to him for his characteristic perseverance and indomitable courage on this as on all occasions."[2] Not only as a member of the Royal Asiatic Society, but also as an individual, Mr. Manockjee Cursetjee had an active hand in helping the study of Irânian subjects by European scholars, among whom, M. Eugène Burnouf was the principal one. From a book published in 1897, by the late Madame L'Delisle, the daughter of M. Burnouf, under the title of "Papiers d' Eugène Burnouf, conservés a la Biblothéque Nationale," we find that Mr. Manockjee was a valued

(1) Yaçna XVI, 7.

(2) Vide my book, "A Glimpse into the Work of the B.B.R.A. Society during the past 100 years, from a Parsee point of view," p. 168.

correspondent of Burnouf. We have in this book, 12 letters of Burnouf addressed to Mr. Manockjee. As said by me elsewhere[1], these letters give us a glimpse of the character of both, Mr. Manockjee and M. Burnouf. Burnouf gets enthusiatic on having an opportunity to correspond with a man of the blood of Cyrus, Darius and Xerxes. No wonder, then, that when he, later on, saw Mr. Manockjee Cursetjee in person in Paris, he exclaimed, "A living Parsee, this is a glorious day ! "

It is as a token of my admiration of Mr. Manockjee and of his work as a pioneer in several walks of life,—and among them that of Masonic life—that I dedicate this book of "Masonic Papers" to his Sacred Memory. It is well said, that in commemorating the dead, it is the living that are benefited. May his sacred memory inspire and benefit all who work in the various paths of activity opened by him.

In addition to his name, I connect this book with the name of "The Lodge Rising Star of Western India No. 342 S.C.," which was the first Indian Lodge in India, and which was founded by Mr. Manockjee in 1843. It is my mother-Lodge, and its portals have thrown much fresh light on the path of my studies and knowledge. I remember, with pleasure and gratitude, the several pleasant evenings that I had spent in the Lodge, in the pursuit of Light and Knowledge. May the remembrance of those pleasant evenings, and the recollection, that I was led there by one, who was my "guide, friend and philosopher" in various ways,—I mean the late Mr. Kharshedji Rustamji Cama—inspire me with many good thoughts, and among them, those of the distinguishing virtues of Faith, Hope and Charity, taught by Masonry.

Mount Hall, Panchgany. 1st January, 1913.

JIVANJI JAMSHEDJI MODI.

(1) Ibid p. 160.

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THE LEGENDARY AND THE ACTUAL HISTORY OF FREEMASONRY.

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Introduction

Last year, our Lodge (Lodge Rising Star of Western India) resolved to celebrate the 50 years' Masonic Jubilee of its esteemed member, Bro. K. R Cama, by issuing a Masonic Jubilee Volume in his honour. I was entrusted with the work of editing it. I thought, that, as an Editor, I myself must contribute one or more papers; and not only that, but I must be in a position, however poor, to see, how far the contributions of others are acceptable as appertaining to the subject of the Volume. To contribute, and to put myself in such a position, I studied the history of the Institution. Masonic literature is vast, and I am sorry I could not afford time to go over much of that literature. But I have studied the work on Masonry, by Dr. Albert Gallatin Mackey. Dr. Mackey's work consists of four beautiful volumes running over a good deal of useful matter pertaining to Masonry. But for the subject of History, the first two volumes are very important. In this paper, I beg to submit the result, poor as it is, of my studies. It is rather the summary of the History as given by Mackey, with a few observations here and there of my own. The paper does not pretend to be anything more than the notes of a student, and if, as such, it will be of some use to my brethren, I shall be glad.

I

PRELIMINARY OBSERVATIONS.

History, legendary and authentic. Connection between the two

The History of ancient institutions, like the history of ancient nations, is, in its early part, somewhat shrouded in mysteries. The same is the case with the ancient Institution of Freemasonry. Its history can be divided into two parts: I. Its legendary history, and II. its authentic history.

Though thus divided and separated, the latter has some germs of connection with the former. As observed in his "Primitive Culture" by Tylor, whom Mackey quotes in the very beginning of his work, "there seems no human thought so primitive as to have lost its bearing on our own thought, nor so ancient as to have broken its connexion with our own life."

Reverence for Old Legends

So, we must look with some kind of reverence, to old legends, and to the legendary history of Institutions. The late Prof. Max Müller who was the foremost scholar of the last century in the subjects of ancient religions, languages, legends, and folklore, says in his "Science of Language":[1] "Every thing is true, natural, significant, if we enter with a reverent spirit into the meaning of ancient art and ancient language. Everything becomes false, miraculous, and unmeaning, if we interpret the deep and mighty words of the seers of old in the shallow and feeble sense of modern chroniclers." He observes elsewhere also: that, "There is reason at the bottom of everything, however it seems unreasonable to us, in the customs and laws of the ancient world."[2]

Higher Criticism of modern times

In the matter of church or religion, there prevails, nowadays, what we call "Higher Criticism." That spirit of criticism has been applied to many old institutions, and our Institution of Freemasonry has not escaped that spirit of modern criti-

[1] 2nd series, p. 579. Quoted by Mackey in his "History of Freemasonry," Vol. I. p. 38. [2] Max Müller's "Science of Mythology," p. 161.

cism. But what has happened in the case of Church or Religion must also happen in the case of our institution. The "Higher Criticism" has not destroyed religion. Religion, as truth, the whole truth and nothing but the truth, has survived all criticism. It is the superfluities and excrescences, that have been destroyed, are still being destroyed, and will always be destroyed. They are always changing, but that change, that destruction will leave the original elements undestroyed. It is said that Grant Duff was once introduced by Renan to a French Philosopher. The latter said that they had destroyed everything in France in matters of religion. Grant Duff asked if they had left anything in its place. He said: "Les trois mots. Le Dieu, L'Ame, La Responsibilité." That is, they had kept only three words: God, Soul and the Responsibility of the soul. Grant Duff then said, that that was enough, they kept the whole of religion.

In the same way, Higher Criticism, in spite of its iconoclasm, must preserve the fundamental facts in legends. Wholesale destruction may do a good deal of harm. The nineteenth century has, to a certain extent, done such a harm, in thus destroying indiscriminately many old institutions. Even a man like Prof. Renan, who was looked at with suspicion and even dislike by many religious-minded persons, had got frightened with such a wholesale destruction. He said, "I fear that the work of the twentieth century will consist in taking out of the waste basket a multitude of excellent ideas which the nineteenth century has heedlessly thrown into it."

Higher Criticism as applied to Freemasonry

Now, the Higher Criticism, as applied to the Legendary History of Freemasonry, has, to a certain extent, destroyed the cherished notions and ideas of many an orthodox or staunch Mason, who believed Masonry to have come down, if not from the very time of Adam, at least from the time of king Solomon, whose name and the name of whose

temple play a very prominent part in the phraseology of our ritual. This criticism has shown, that there is a good deal of anachronism in the legendary history which connects the history of the Institution with the early Hebrew Patriarchs and with King Solomon, that the legendary history does not give the true state of affairs as to its origin, that the real cradle of the institution was Rome, that it began in the early times of the Roman rule, and that the modern phraseology of the ritual which connects it with Hebrew Patriarchs, is a modern thing foisted upn other old ideas. Thus our cherished ideas about the antiquity of the Institution may be shattered, but still, in spite of all that, we will see that the Institution, though of a later growth, had some ideas, the germs of which were very old.

Voltaire, as quoted by Mackey,[1] is reported to have said that "Incredulity is the foundation of history." When men begin to be incredulous about the traditional origin of old institutions or things, they begin to inquire into the real state of facts and lay the foundation of true history. The legendary history of Freemasonry based on what is known as the Legend of the Craft or the Legend of the Guild, though not founded on facts, is one that need not be thrown off altogether as an idle fable. It contains, says Mackey, "the germs of an historical, mingled often with a symbolic, idea, and that divested of certain evanescences in the shape of anachronisms, or of unauthenticated statements, these masonic legends often, nay almost always, present in their simple form a true philosophic spirit."[2]

The three schools of writers on the History of Freemasonry

There are three schools of writers on the History of Masonry.

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[1] I, p. 3.

[2] Mackey's History, I, Preface, pp. V-VI.

1. The school of gross credulity

The first is, what Dr. Mackey calls, "the school of gross credulity." Writers like Anderson and Oliver belong to this school. The general assumption about Masonry is, as we said above, that the Institution of Freemasonry began at the time when King Solomon's temple was built at Jerusalem. Now, this school assumes this legend to be true in every detail. They say that Solomon was the first Grand Master, that Hiram Abif was the Senior Grand Warden, and that Solomon divided the Fellow crafts into Lodges and so on. Rev. George Oliver says that Moses was a Grand Master, Joshua his Deputy and Aholiab and Bazaleel, Grand Wardens. [1]

2 "The school of great skepticism"

The second school, called by Mackey "the school of great skepticism," goes to the other extreme and "rejects as fabulous everything that tends to connect Freemasonry with Solomon." [2] They deny that Solomon was ever a Freemason. When an attempt is made by our esteemed Brother, Bro. K. R. Cama, to show, that even Zoroaster, whose age is, by some writers, placed to be even anterior to Solomon, was a Mason, disciples of this school deny to Solomon the honour of being a Mason. Some members of this school attribute the origin of Freemasonry to the mediæval building corporations, the Steinmetzen (stone-masons) of Germany being the distinctive type of these corporations.

3 "The school of iconoclasts"

Between these two schools of extreme views comes in the third school which Mackey calls "the school of iconoclasts"—rather a misnomer. They, on the one hand, deny the theory of the organization of Masonry at the time of the building of the temple of Jerusalem by Solomon, and look for its date of organization to some other period. On the other hand,

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[1] Encyclopædia Britannica, 9th Edition, Vol. IX, p. 747.

[2] Mackey, I, p. 7.

they do not altogether reject the legend but respect it "as having a symbolic significance, whose value cannot be overestimated. They trace its rise in the Old Constitutions; they find it plainly alluded to in the *Legend of the Craft*; and they follow it in its full development in the modern rituals. They thus recognize the influence that the story of the temple and its builders has exerted in the internal construction of the Order, and hence they feel no disposition to treat it, notwithstanding its historical inaccuracy, with contumely."[1] The position, which this third school takes towards the legendary history of Masonry, is, as Mackey puts it, "Se non vero è ben trovato," *i. e.*, "If it is not true, it is well invented."[2] It is a position similar to that said to have been taken by a French philosopher between the Orthodox school of religion and the Atheists. He said, "If God really does not exist, one must be invented."

Now Mackey, whose work we follow in this paper, belongs to the third school. Whatever may be your personal views about the origin of Freemasonry, whether you belong to the first, the second or the third school, in studying the work of Mackey, you have the advantage of knowing the History of the Institution, not from one standpoint of view but from all standpoints. In reading his work, you get a glimpse of the legendary history as well as of the actual authentic history; and then you are in a position to know the facts which connect the latter with the basic idea of the former.

Hypothesis of the third school about the real origin of Masonry

The hypothesis advanced by Mackey is this: "There was from the earliest days of Rome an organization of workmen under the name of the *Collegium Artificum*, *or Collegium Fabrorum* that is, the College of Artificers, or the College of Workmen. This College consisted of builders and architects. It was regularly organized into an association,

[1] Mackey, I, p. 8. [2] Ibid. p. 8.

which was marked with all the peculiarities that afterwards distinguished the guilds or incorporations of the Middle Ages. This college, flourishing greatly under the later empire, sent its members, imbued with the skill in architecture and the spirit of confraternity which they had acquired in the home organization, into the various provinces which the Roman legions penetrated and conquered. Finally, in all these provinces, but principally in Northern Italy, in Gaul, and in Britain, they established similar colleges or associations, in which they imparted to the natives their knowledge of the art of building and impressed them with their spirit of fraternal co-operation in labour.

"From these Colleges of workmen sprang in the course of time, and after the fall of the Empire and the transition of he provinces into independent and sovereign states, organizations of builders, of masons and architects, who in Italy assumed the name and title of travelling Freemasons, in Gaul that of the *Mestrice des Maçons*, in Germany that of the *Steinmetzen*, in England that of the Guilds and Companies, and in Scotland that of the Lodges and Incorporations. All these were associations of builders and architects, who were bound together by regulations which were similar to and evidently derived from those by which the Roman Colleges had been governed, with others suggested by change of conditions and circumstances.

"The associations, though mainly made up of professional workmen, sometimes admitted, as the Roman Colleges had done, non-professionals, men of wealth, distinction, or learning into their ranks as honorary members.

"About the close of the 17th century, the number of these non-professional members was greatly increased, which fact must have produced a gradual and growing influence on the organizations.

"Finally, during the second decade of the 18th century, these non-professional members completely changed the charac-

ter of the Masonic organizations known at that time under the name of Lodges. The operative element was entirely eliminated from them, and the Lodges became no longer companies of builders, but fraternities of speculative philosophers.

"The new institution of Speculative Freemasonry retained no other connection with or relation to the operative organization, than the memory of its descent, and the preservation of the technical language and the tools of the art, all of which were, however, subjected to new and symbolic interpretations.

"This transition of the operative into the speculative organizations occurred in London in the year 1717, at which time the Grand Lodge of Free and Accepted Masons was established.

"From England the change passed over into other countries and Lodges were everywhere instituted under the authority of the Grand Lodge of London." [1]

Authentic History, operative and speculative

As we have said above, the history of Freemasonry, like the history of many nations and institutions, can be divided into two parts: I. the legendary, traditional, or prehistoric, and II. the actual, authentic or historic.

In the case of Freemasonry, the authentic history again can be divided into two parts, as we speak of Operative Freemasonry or Speculative Freemasonry. The History of the latter, *i. e.*, the Speculative Freemasonry, has not at all to look to any hoary antiquity, not even to the Middle Ages, for its origin. It commences with the early part of the 18th century (1717 A. D.), known as the period of the Revival. The transition period, (*i.e.*, the period of the transition from the state of operation into that of speculation, from the state of Operative Masonry to that of Speculative), began in the 17th century and the development came in the early part of the 18th century. It is difficult to determine exactly the time when the Operative period ended and the Speculative began.

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[1] Mackey's History, Preface, pp. IX-X.

In the same way, it is difficult to determine where and when the legendary history ended and the authentic history began. As Mackey aptly puts it, the case is like that of natural history, wherein it is difficult to draw a line of demarkation, where you can safely "distinguish the highest species of a vegetable from the lowest of an animal organization."[1] Naturalists have long differed as to whether a particular species belongs to the vegetable class or to the animal class. Though the same may be said to be the case of the legendary and authentic history of Freemasonry, still, some broad landmarks can be pointed out.

II

THE LEGENDARY HISTORY.

Now, coming to the subject proper of our paper, we will at first speak of the legendary history of Freemasonry. It rests on "the traditional narrative which is known as the *Legend of the Craft*"[2] or the Legend of the Guild. "The most important of the myths and legends now taught the Lodges, or preserved in the works of Masonic writers—those that are still recognized by the more credulous portion of the Fraternity as genuine and authentic narratives—receive their first notice in the *Legend of the Craft*."[3]

The Legend of the Craft

We will treat the subject of the Legendary History under four heads:

A. The old Manuscripts of the Legend of the Craft, which describe this Legendary History.

B. Contents of the old Manuscripts of the Legend.

C. The Legend proper describing the Legendary History.

D. A Critical examination of the Legend.

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1 Mackey, I, p. 10. 2 Ibid. p. 12. 3 Ibid.

A.—OLD MANUSCRIPTS OF THE LEGEND OF THE CRAFT.

Old Manuscripts of the Legend of the Craft

Mackey says on the authority of Anderson, that in 1719 "at some private Lodges several very valuable manuscripts concerning the Fraternity..... were too hastily burnt by some scrupulous Brothers, that these papers might not fall into strange hands."[1] But still some manuscripts had been preserved and have been discovered. They all are believed to be copies of an early document hitherto not discovered. The oldest and the most important of these manuscripts are the following :—

1. Halliwell Manuscript, supposed to have been written in 1390 A. D.. It is preserved in the British Museum.

2. Cooke Manuscript, supposed to have been written in 1490 A. D.. It is preserved in the British Museum. This second manuscript, though later than the Halliwell manuscript, contains the Legend of the Craft in a more extended form. Mackey considers it to be "the matrix, as it were, in which that Legend, in the form in which it appears in all the later manuscripts, was moulded."[2]

3. Dowland Manuscript, supposed to have been written in about 1550. It is based on the Cooke Manuscript and seems to be the first copy from which many later copies have been derived. It was published in the *Gentleman's Magazine* of May 1815 and the original has since been lost.

Mackey gives a list of nineteen such important manuscripts.

The source of these manuscripts

The Legendary history as given by all the above manuscripts is said to be well nigh the same. So they all must have a common source. That common source may be an oral tradition, as taught by an older generation of Masons to the newer, or it may be an older document since lost. In the old German record

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[1] Mackey, I, p. 13. [2] Ibid. p. 14.

written in Strasburg in 1462 and entitled *Ordenug der Steinmetzen, i. e.*, "The Regulations of the stone masons," and in the old French record written at Paris in the 12th century and entitled *Reglements sur les Arts et Métiers, i. e.*, "The Regulations of the Arts and Professions," the legend of the Craft as given by the English Manuscripts is not found. But that does not show that the Legend was not known on the Continent at the time when these German and French manuscripts were written. The Legend must be prevalent on the Continent early, because, as we will see later on, both according to the legendary history and the authentic history, Operative Masonry was introduced into England from the Continent. There are two references in the Legend of the Craft, as described by the English Manuscripts, which lead to show, that the Legend came to England from the Continent. The first is that to Charles Martel of Gaul or France. The second is to the "Four Crowned Martyrs" who belonged to Germany.

The Halliwell Manuscript

Now, out of all the old manuscripts of the Legend of the Craft, which give the Legendary history of Masonry, Mackey describes the Halliwell Manuscript at some length, because it differs from other manuscripts in its form and in its contents. Mackey's description of the manuscript is very lengthy. I give here a brief outline of it.

Mr. Halliwell has published in 1840 "A poem on the constitutions of Masonry" from the original Manuscript in the British Museum, which is believed to have been written in about 1390 A. D.. The poem, of which this old Manuscript of the British Museum is a transcript of about 1390 A D, is, on philological grounds, believed to have been written in about 1300.

"Dr. Oliver maintains that it is a transcript of the Book of Constitutions adopted by the General Assembly, held in the year 926, at the city of York."[1] But Mackey says it is not

[1] Ibid. p. 25.

so. He says this poem is of Germanic origin while the other manuscripts which describe the Legend of the Craft are of French origin. The Halliwell Manuscript refers to the Legend of the Four Crowned Martyrs which is specially German. It comes to us from the stone masons (steinmetzen) of Germany of the times of the Middle Ages. It refers to "the four Crowned Martyrs who were the recognized patrons of German Operative Masonry." No reference is made to them in the Legend of the Craft as given in other manuscripts. It differs from the Legend of the Craft as given in the later manuscripts in the following points.

1. "It omits all reference to Lamech and his sons, but passing rapidly over the events at the Tower of Babel, the building of which it ascribes to Nebuchadnezzar, it begins ..... with the Legend of Euclid and the establishment of Masonry by him in Egypt.

2. "There is no mention of King Solomon's Temple."[1]

3. It refers to the Legend of the Four Crowned Martyrs, who are not alluded to in the Legend of the Craft as given by the later manuscripts.

4. In it there is no allusion to Charles Martel and to the event of the introduction of Masonry into England from France during his reign.

5. There is no mention in it of the introduction of Masonry into England during the time of St. Albans, but it "attributes its entrance into that country to king Athelstan."

6. It does not refer to the Assembly at York under Prince Edwin.

These points show that the Halliwell poem is of Germanic origin and the other later manuscripts which treat of the Legend of the Craft are of French origin. Between it and the other manuscripts, there is a general re-

[1] Mackey's History, p. 34.

semblance as to the foundation but a difference as to subsequent structure.

A few thoughts suggested by the Halliwell MS.

Mackey's description of the Halliwell manuscript is very interesting and it attracts our special attention for two reasons.

1. Firstly, to one, like myself, who has at times to deal with old Avesta, Pahlavi and Persian manuscripts, it supplies a further instance of how old treatises suffer in the hands of ignorant copyists. Mackey's description of the manuscript shows, that it is the same in the West as in the East, same in England as in Persia or India.

2. Secondly, it shows that formerly, there was no formal prohibition from the Pope for the Roman Catholics to be Freemasons as we see latterly and even now. This appears from the fact that the Halliwell manuscript is believed to be a Roman Catholic production. Mackey thus speaks of it: "The Halliwell Ms. is evidently a Roman Catholic production, and was written when the religion of Rome prevailed in England. The later manuscripts are all Protestant in their character.....We see ecclesiastical influence very strongly manifested in the Halliwell MS.. So marked is this that Mr. Halliwell supposes that it was written by a priest.....The Roman Catholic character of the poem is proven by lines 593-692 which are occupied in directions how the mass is to be heard; and, so ample are these directions as to the ritual observance of this part of the Roman Catholic worship, that it is very probable that they were written by a priest."[1]

Mackey's observations based on the study of the manuscripts

The following observations of Mackey, made as the result of his study of the different old manuscripts on Masonry, are, from a religious point of view, interesting to Indian Masons, who, as non-Christians, were admitted into Masonry, about sixty years ago, after, I think, a somewhat hard

[1] Mackey's History, p. 31.

struggle,—a struggle, in which one of our late esteemed brethren, the late Mr. Manockji Cursetji had taken an active part, and in which our distinguished brother, whose Masonic Jubilee we are celebrating, took an active part latterly, when the question of framing rules and regulations for the admission of Hindu gentlemen, came before the Fraternity.

Dr. Mackey says, "Now, comparing the religious views expressed in the oldest Masonic Constitution of the 14th century, with those set forth in the later ones of the 16th and 17th, and again with those laid down in the charge of 1717, we find an exact record of the transitions which from time to time took place in the religious aspect of Freemasonry in England and in some other countries.

1 "At first it was Roman Catholic in its character, and under ecclesiastical domination.

2. "Then, after the Reformation, rejecting the doctrines of Rome and the influence of the priesthood, it retained its Christian character, but became Protestant in its peculiar views.

3. "Lastly, at the time of the so-called Revival, in the beginning of the 18th century, when Speculative Masonry assumed that form which it has ever since retained, it abandoned its sectarian character, and adopted a cosmopolitan and tolerant rule which required of its members, as a religious test, only a belief in God."[1]

Mackey's observations may suggest a new thought to Indian Masons

As thus observed by Mackey, we see, that Freemasonry, which, or rather whose ritual or service, was once Christian, has now become non-sectarian and has thus opened its portals to us,—people of different creeds and faiths. But, we still see, that, in spite of its non-sectarian cha-

[1] Mackey's History, p. 82.

racter, the phraseology of its ritual and service is, to a certain extent, Christian.

Again, as we will see later on, and as we have alluded to, in brief, above, there has now arisen a school of Masonic thinkers, whom Mackey names as iconoclasts—which, I think, is rather a misnomer, because a good deal of their work is constructive, and not altogether destructive, like that of the iconoclasts known in other fields of work. This school has shown, that the phraseology of the ritual, so far as it depends upon the old assumption that Freemasonry began with king Solomon and his Temple at Jerusalem, is, though symbolically correct, not historically correct.

Such being the case, shall we not express a desire, a hope, that there may arise a Master-mind among the Masters of the Fraternity, who may bring about another revival —a revival, the key-note of which must be a change in the phraseology of the ritual? Our Institution from being Operative has latterly become merely Speculative. Again, in its Religious aspect we had a transition from Roman Catholicism to Protestantism, and from Protestantism to non-sectarianism. What, I think, is wanted now, is a transition from its present phraseology—which, being based on the assumption of its early connection with Solomon and his Temple, is an anachronism—to another phraseology.

III

B.—CONTENTS OF THE OLD MANUSCRIPTS OF THE LEGEND OF THE CRAFT.

Contents of the Manuscripts of the Legend of the Craft

Mackey gives the Legend of the Craft as given in the Dowland Manuscript. He follows this manuscript because all the subsequent manuscripts seem to have followed it. The following is an outline of its contents.

I. Invocation

In the beginning there is an Invocation. It is like the Invocation to God, which we generally see in most of our Oriental manuscripts, wherein the writers invoke the help of God in their work. Almost all our Pahlavi and Persian books begin with a short invocation of this kind, expressed in the words *Pavan sham-i Yazdân*, or *Ba nâm-i Yazad, bakshâyandeh*, &c., *i.e.*, "By the name of God, the Merciful, &c." The same object that actuated the ancient authors, actuates us now, when we open our Lodges by invoking the blessing of God upon our work.

The Invocation, as given in all the Manuscripts of the Legend of the Craft, is to the Trinity—the Father of Kings, His glorious son, and the Holy Spirit. This invocation to the Trinity points to the Christian character of the early Lodges or the Building Guilds of the Middle Ages. In the Legend as presented by the manuscripts of the German Constitution, in addition to an invocation to the Trinity, there is one to "the blessed Virgin Mary and to the Four Crowned Martyrs." This addition shows "the Catholic Spirit of the German Regulations." The fact, that in the English manuscripts, the Virgin and the Martyrs are not referred to, shows that they are Protestant in their spirit.

II. Recital of the purpose of the book

Next to the invocation, comes the recital of the purpose of the book. It is something like the short preface of our modern books, wherein the authors describe the purpose of the book. It says that its purpose is threefold.

(*a*) "To tell in what manner the worthy science of Masonry was begun.

(*b*) "To tell how it was afterwards favoured by worthy kings and princes and by many other worshipful men.

The words in the charge in the First Degree, *viz.*, "In every age Monarchs themselves have been promoters of the Art,—they have not thought it derogatory to their dignity to exchange the Sceptre for the Trowell, have patronized our mysteries and have even joined in our assemblies," are uttered with this view.

(*c*) To "declare the charge that belongeth to any true Mason to keep for in good faith." [1]

III. Enumeration and description of the liberal sciences

Masonry being one of the seven Liberal Sciences, a description of its origin, naturally suggests their enumeration and short description.

They are enumerated and described as follows:—

(*a*) Grammar. "It teaches men to speak truly and write truly."

(*b*) Rhetoric. "It teaches a man to speak fair in subtle terms."

(*c*) Dialectic. "It teaches a man to discern or know truth from false."

(*d*) Arithmetic. "It teaches a man to reckon and to account all manner of numbers."

(*e*) Geometry. "It teaches mett and measure of earth and of all other things." It is called Masonry.

(*f*) Music. "It teaches a man of song and voice, of tongue and organ, harp and trompe."

(*g*) Astronomy. "It teaches a man the course of the Sun, moon and stars."

All these seven Liberal Sciences "are founded by Geometry." This is proved by the fact that "Geometry teacheth a man mett and measure, ponderation and weight, of all manners of things on earth, for there is no man that worketh any science, but he worketh by some mett or measure, nor no man that buyeth or selleth, but he buyeth or selleth by some measure or by some weight and all these is Geometrie." [2]

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[1] Mackey, I., p. 18. [2] Ibid. p. 19.

Having enumerated the seven liberal sciences, the Legend proceeds to describe their origin and history. This portion forms the Legend proper of the Craft. It presents the Legendary History of Masonry. We will give below an outline of that history.

IV. The Legend proper

Then, lastly, the manuscripts describe the charges enacted at York and other general Assemblies.

V. The Charges

IV

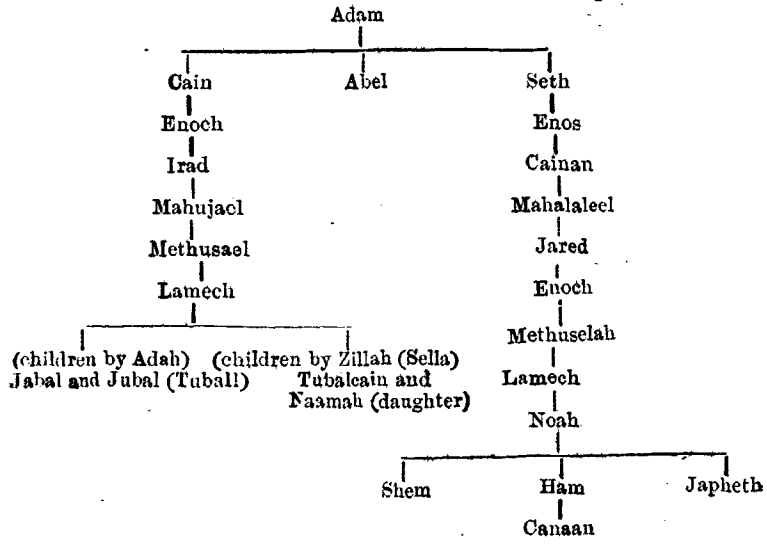
C—THE LEGEND PROPER OF THE CRAFT.

Now, we come to the subject proper of the History of the Legend as given in the Legend of the Craft.

It begins with times before Noah's flood. There was a descendant of Adam named Lamech[1] who had two wives, Ada and Sella. By Ada, he had two sons, Jabell and Tuball. By Sella he had one son, Tuballcain, and one daughter. All these four

1. Lamech and his sons

[1] The descent of Lamech from Adam runs thus according to Genesis IV.



children laid the foundation of different sciences. Among them, Jabel[1] founded the science of Geometry; Tubal the science of Music—vocal music and instrumental music, with instruments like harp, and organ. The third brother Tuballcain founded the art of smiths like goldsmiths, silversmiths, coppersmiths, &c. The fourth child, a daughter, founded the art of weaving.

Anticipating that God would one day take vengeance for sin, either by fire or by water, these children wrote these sciences founded by them on two pillars, one of marble and the other of light bricks, so that the knowledge of their sciences may not be lost; the pillar of marble may not be burned by fire, and that of light brick may not be drowned by the Flood of Noah.

2. Harmes

Noah's son, Sem, had a son named Cub or Cuby. This Cub had a son named Hermarynes or Harmes. After the Flood, this Harmes discovered one of the pillars,—the stone pillar—and learning the science (of Geometry) written thereon, taught it to others.

3. Nimrod and Babylon

At the building of the Tower of Babylon, Masonry (or Geometry) was first made use of. Nimrod, the King of Babylon, was a Mason himself.

4. Nimrod and Nineveh

When Nineveh was built, Nimrod, the king of Babylon sent three score (60) Masons there, at the desire of his cousin, the king of Nineveh, to build it. When he sent his Masons there, he gave them a charge to the following effect:—

(*a*) They should be true to each other.

(*b*) They should live truly together.

(*c*) They should love their Lord (Master) truly for their pay, so that the master may have worship and all that is properly due to him.

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[1] Jabel also attended upon flocks of sheep and lambs and was the first to have a house of stones and wood. Mackey points to this, as an inaccuracy in historical lore. Being the founder of nomadic life, he cannot be the first builder of houses, because, in such a life, houses are not wanted.

This was the first time that the Masons had the charge delivered to them.

5. Abraham

Now Abraham[1] was one of the descendants of Shem, the son of Noah. When he went with his wife Sarah to Egypt, he carried there, the knowledge of the seven sciences, which he had learnt from his ancestors and imparted it to the people there.

6. Euclid

Among his (Abraham's) pupils in Egypt, one was Ewclyd[2] (Euclid), who learned from him all the seven sciences, and among these the science of Geometry or Masonry. Now, it so happened, that the ruler of the land of Egypt and his courtiers had large families. Their country was hot. So, besides their wives, they had kept with them other women according to the rule of their times. From all these they had many sons; and "what to do with their sons" was a great question which puzzled the king and the

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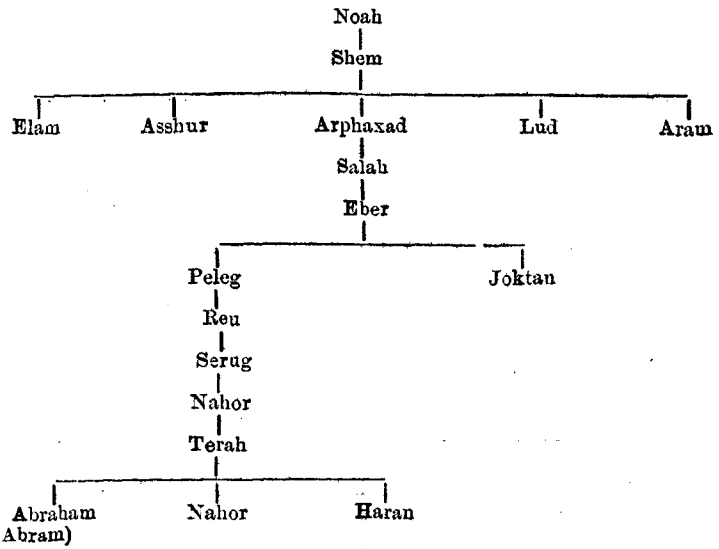
1 His descent is thus given in the Genesis X and XI.



2 This is an anachronism, because Euclid lived in the 3rd century B. C .

noblemen of the country. They called a council to devise ways and means to employ their sons usefully and honestly. They could not think of any proper line or profession for their children. So, they issued a proclamation in the country, announcing, that a suitable reward would be given to any person who would show the best way of employing the sons of the Egyptian grandees. Euclid heard this and came forward and offered his services. He said, "If you will appoint me teacher of your sons, I will teach them one of the seven sciences, *viz.*, Geometry or Masonry, a knowledge of which will enable them to earn their livelihood honourably as gentlemen." He attached one condition to this arrangement, and it was this, that he may be given power to rule over them as a Master. The king and his council accepted his terms and gave him a Commission to rule over them.

Then, Euclid taught the science of Geometry practically to these sons of the Egyptian grandees. He taught them to work all masonic (*i. e.* stone) work, which could be of use in building churches, temples, castles, towers, palaces, and such other buildings.

The charge given by Euclid

Having taught them this art practically, he, before sending them out into the world to find out their living by honest work, gave them the following charge or useful advice :—

(*a*) They should be true to their king and to their Lords or Masters.

(*b*) They should love one another and be true to one another.

(*c*) They should call each other fellow or brother, and not by other humiliating name, such as 'servant.

(*d*) They should try to deserve their pay from "the Lord or Master whom they served," *i. e.*, they should do their work well and honestly.

(*e*) They should appoint, from among themselves, one who may be the wisest, as their Master. In electing their Master they should be guided by the stern merit of the person, and not by the love they may bear him, or by the wealth that he may possess, or by his high lineage, because, if they were to elect as their Master or Leader, one who was not proficient in the knowledge of his work, the work of the Lord, who paid them wages for the work done, would not be properly done, and so, they would have a cause to be ashamed of their conduct in not doing the work as it ought to be done.

(*f*) They should call the person, whom they thus appoint to govern them, their Master during the term they work with him.

Euclid's further advice

Having given them these and other similar charges, he (*a*) gave them an oath to observe the instructions, (*b*) advised them to ask for their work their reasonable wages, wherewith they may live honestly, and (*c*) asked them to meet together in a place once a year.

The purposes for which they were asked to meet were:

Firstly, to discuss and exchange views as to how they can best serve the Lord, for his profit and to their own worship. [1]

Secondly, to correct any one of their brethren, who had committed trespass against the science, *i. e.*, to improve, by admonition and advice, any member who did not work as he ought to work.

[1] Here the word 'worship' is used in its old literal sense, "which is now obsolete. The word is made up of 'worth' and 'ship' and means worth of character, dignity, honour." Thus Euclid asks his pupils to work in a way, that would bring profit to their masters and honour and dignity to themselves.

Euclid gave this science the name of Geometry, and it is now called Masonry. Thus it was that Geometry or Masonry was founded in Egypt, and Euclid was its great founder.[1]

7. David

Long after that time, when the children of Israel (Jacob) returned to the Promised land (Jerusalem), King David began to build the temple of Jerusalem, which was then called "Templum D'ni." He loved and cherished and gave good pay to the masons who worked under him. He gave them the charges which he had learnt at Egypt under Euclid and some more charges.

8. Solomon and Jerusalem

Solomon, the son of David, continued the building of the temple begun by his father. He sent for more masons from different countries and he had altogether about 80,000 masons working over the Temple. Out of this number, he ordained 3,000 as Masters or governors. Iram (Hiram), who was the king of another country, and who loved Solomon, supplied him with timber for the Temple. This Hiram had a son named

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1 Now the fact of the anachronism, which places Euclid in the time of Abraham, when one knows it as a matter of fact that he lived in the time of Ptolemy Sauter or Ptolemy I, throws a great doubt on the authenticity of this Legend of the Craft for supplying historical facts. But, still, it is an important chain in the matter of the consideration of the historical out-growth of Freemasonry. Anyhow, it clearly shows, that modern Freemasonry, which wrongly or rightly, is connected with the name of Euclid, had its origin in operative Masonry, and that, when it first began, it had nothing to do with Religion as ordinarily understood, *i. e.*, a particular religion, *e. g.*, the Hebrew religion, or with any religious dogmas, mysteries or rites. But, it had every thing to do with Religion in the broad sense of the word, when it said "Whatever walk of life you are placed in by the Almighty God, do your work humbly and faithfully." The legend teaches many lessons of morality. For example, its teachings amount to saying: "(*a*) Win your bread by the sweat of your labour. (*b*) Be ruled by order. (*c*) Be true to yourself. (*d*) Bear in mind that Unity is strength. (*e*) Learn to correct your mistakes from others. (*f*) Correct the mistakes of others. (*g*) Learn your art trade or profession well. (*h*) Cast an account of your work at least once a year, and see if it is well done.

Aynon.[1] He was a Master of Geometry and was the chief Master of all Masons and was in charge of all the engraving, carving

[1] This Aynon is the Hiram Abif, whose name we come across in the ritual of the third degree, as that of the principal architect of King Solomon's temple. How are we to account for this difference in names? Mackey thus explains it:

"In the Old Testament (2 Chronicles II. 13) he is spoken of as Hiram Abif. Abif in Hebrew means father. It is the same as Arabic أب | *abû*, 'father'." In different ages, we have different methods of naming persons in relation to their fathers. This name, Hiram Abi or Hiram Abif, reminds me of a somewhat similar, though not exactly the same, method of naming persons, once observed about 300 years ago at Naosari in some cases. Âsdin Kâkâ was the name of a learned Dastur of Naosari, who lived there about 300 years ago. I have come across a document wherein he names himself as કાકા શ્રુત આશદીન, 'Kâkâ *shrut* Âsdin,' *i.e.*, "Kaka's son Asdin." This seems to us to be a peculiar way of naming a person. It is something like this. My name is Jivanji Jamshedji. According to the above method, if I were to speak of myself, I would not say "I Jivanji Jamshedji," but would say "Jamshedji *shrut* Jivanji," *i.e.*, "Jamshedji's son Jivanji," If I were to name myself in the way Hiram Abif was named, I would say "Jamshedji Abif," *i. e.*, "Jamshedji my father."

Again, in some documents in old times, a son, instead of signing his own real name, simply signed in the name of his father. We know the modern practice, whereby, a person, who succeeds another person in his title, assumes that name and signs in the name of the person whose title he inherits. But, it appears, that formerly, whether a person inherited or not, he signed in the name of his father. A dutiful son considered that to be a way of paying respect to his worthy father.

Now, in the case in question, Hiram Abif, the son of Hiram, called himself after his father as "Hiram my father". In the later manuscripts of the Legend of the Craft, *i. e.*, in the manuscripts of the 18th century, the name of this personage occurs in its proper form as Hiram Abif. But in the older manuscripts of the 16th & 17th centuries, *e. g.*, in the Dowland Manuscript which we follow, we find the name variously written as Aynone, Aynon, Anon, Ajuon, Aman, and Amon. "Now, the Hebrew word *Adon* denotes 'a lord, a prince, a ruler, or master.' It is, in short, a title of dignity. In the Book of Kings we meet with Adoniram, who was one of the principal officers of King Solomon, and who, during the construction of the temple, performed an important part as the chief or superintendent of the levy of thirty thousand laborers who worked on mount Lebanon.

"The old masons may have confounded this person with Hiram from the similarity of the terminational syllables. The modern continental Masons committed the same error when they established the Rite of Adonhiram or Adoniram and gave to Hiram Abif, the title of Adon Hiram or the Lord or Master Hiram.

and masonic work of the Temple. Solomon confirmed the charges that his father David had given to the Masons. Thus Masonry was established in the country of Jerusalem.

From Jerusalem, the Masons spread everywhere. Some went out to learn more, and some to teach to others. Among them, one was Maymus Grecus, who went to France to teach Masonry to others. Among his pupils, one was Charles Martel,[1] who was afterwards elected King of France. He received charges from Maymus Grecus, and, in his turn, gave them to others of his country. He gave Charters to others from year to year to hold their meetings. Thus Masonry came to be established in France.

9. Maymus Grecus and Charles Martel

Masonry was introduced into England in the time of St. Albans[2] who was a knight and a steward of a Pagan king of the time. He built the wall of the town (Verilamium), after-

10. St. Albans

If the Old Masons did this, then it is evident that they abbreviated the full name and called him Adon.

"But I am more inclined to believe that the author of the first or original old manuscript, of which all the rest are copies, called the chief builder of Solomon, Adon, Lord, or Master in allusion to his supposed princely rank and his high position as the chief builder or Master of the works at the Temple.

"The corruption from Adon, to Aynon, or Amon or even Ajuon, is not greater than what occurs in other names in these manuscripts, as when Hermes is transmuted into Hermarines, and Euclid into Englet." (Mackey, I., p. 78.)

[1] Martel means a 'hammer,' and it is said, that he was so called on account of the vigour which he showed in hammering or suppressing the growing power of the Saracens in Europe. He won the battle of Poitiers (Tours) over them in 762 A. D. and checked their power. This battle is considered to be one of the fifteen decisive battles of the world (Vide Sir Edward Creasy's "Fifteen Decisive Battles"). It is said to have checked the power of the Mahomedans in Europe, in the same way as the battle of Marathon is said to have checked that of the ancient Irânians. Charles Martel is said to have saved Christendom from Mahomedanism. Had the Saracens won at Poitiers (Tours), perhaps the whole of Europe would have been Mahomedan to-day.

[2] He is called Britain's proto-martyr, *i. e.*, the first martyr. In his youth, he is said to have gone to Rome. On his return to Eng-

wards known as St. Albans after his name. He loved and cherished the masons employed in building this wall. The masons before his time used to get one penny a day and their meals, but St. Albans increased their wages to 2s. 6d. a week, and gave them 3d. for their *nonesynch.*[1] He gave them a charter from the king to hold their Assemblies and gave them charges.

11. Ethelstone

After the death of St. Albans., England being involved in various wars[2] and difficulties, Masonry

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land, he left off Paganism and became a convert to Christianity. He suffered martyrdom during the great persecution of the Christians in the reign of Diocletian. Some give the date of his death as 286 A. D., some 296, and others 303 A. D.. He was born at Verilamium in Hertfordshire and was executed there. It is said, that about 400 or 500 years after his death, a church was built at the place of his execution, and both the town and the church were named St. Albans after his name.

1 "A corruption of the old English word *noonshun* from which comes our modern *luncheon.* It meant the refreshment taken at noon when labourers desist from work to *shun* the heat," Mackey, I., p. 23, note 2.

In our Lodges it is the W. J. W's duty "to mark the sun at its meridian, to call the Brethren from labour to refreshment and, from refreshment to labour again, so that profit and pleasure may be the result." He calls them to refreshment exactly when the sun is at the meridian, *i. e.*, at mid-day. This is done then, according to an old usage referred to in the Legend of the Craft, and as indicated in the very meaning of the word *luncheon.*

2 In the fourth century, the Scots, (*i. e.*, the inhabitants of Scotia, by which name the island of Ireland was known for several centuries) and the Picts ("an ancient Caledonian tribe, who preserved their independence under the Romans"), often invaded England. In 368 A. D., they penetrated as far as London. The Romans then had relinquished Britain. This brought in great confusion and warfare. In 418 A. D., when the Scots and Picts brought another great inroad, the Britons requested the Roman legions to come and defend them. The Romans came and drove away the invaders. They then repaired the British fortresses and instructing the native Britons, how to make and use the arms of defence, again retired. Then the Scots and Picts again invaded England. The Native Britons led by the Gaulish Bishop, St. Germain of Auxaine defeated the enemy in 429 A. D.. In this battle, they raised the

declined, because very few great buildings worthy of their names, were built.

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well-known cry of Hallelujah, and so, their victory is known as the "Halleluja victory."

(The word Hallelujah is another form of Hebrew Alle-luiah which means "Praise (you) Jehovah." It comes from the words *'halal'* 'to praise,' and 'Yah' an abreviation of 'Yehovah' or Jehovah. Hence the word has come to mean 'a song of praise to God.' The word Jehova itself comes from Hebrew *huwah* 'to be' and means 'a self-derived permanent existence')

But this victory had not a lasting effect. The Scots and Picts again invaded Britain. So in 446, the Britains again implored Imperial Rome to come to their help. But Rome itself was then rapidly falling. The letter, which the British ambassadors carried to Imperial Rome, was called "the groans of the Britons." This name shows the utterly desolate state of the Britons. The letter said "The Barbarians on the one hand chase us into the sea; the sea, on the other throws us back upon the barbarians; and we have only the hard choice left us of perishing by the sword or by the waves" (The Students' Hume, 1869, p. 13). Aëtius, the Roman general was now commanding the troops of the tottering empire of Rome, which itself was threatened at this time by Attila.

(The name of this Attila has lately been familiarized to us by a speech of the German Emperor in connection with the Russo-Japan war. He was the king of the Huns, a tribe of central Asia, which has a long history of its own. This tribe is referred to in our Avesta as a tribe hostile to the ancient Irânians. In the 5th century A. D. they had grown very powerful under Attila who came to the throne in A. D. 434. He was called "the Scourge of God" or "the Fear of the World." The dominion of his Huns had extended from the river Rhine in the west to China in the East, but Attila extended it much further in the west. He had even entered into Gaul. We find a remnant, as it were, of the name of the Huns in *Hunza* (*i. e.*, the place *jâ* of the Huns), on the frontiers of Afghanistan in the East, and in *Hungary* in the West. At one time, even Rome was on the point of falling into the hands of Attila as the then Pope, Pope Leo was himself leading an embassy to him. They say that the fall of Rome was averted by the miraculous appearance of the apostles, Peter and Paul, in the camp of the Huns, to accompany the embassy of Pope Leo.)

The Romans themselves being thus hard pressed had no means to assist the Britons, who, therefore, called to their aid, the Saxons, who themselves were pirates and were as bad barbarians as the Scots and Picts. These Saxons inhabited the North Western coast of Germany. They invaded England. The countries of Sussex, Wessex, Essex and Middlesex derive their names from these Saxons, respectively signifying, the kingdoms of the Southern, Western, Eastern and Middle Saxons.

King Ethelstone or Athelstony or Athelestane (A. D. 925-940) revived Masonry. Peace and plenty having prevailed

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With the Saxons, and also a little after them, came the Angles, who also were like the Saxons, a low German race. They, as we know, gave the country its modern name of England. The Britons had called them to protect them from the frequent inroads of the Scots and the Picts. They came at first with that purpose,but stayed,and gradually,became masters of the land. Six different bands of these Anglo-Saxons came and occupied the different parts of the country from A. D. 430 to 547. England was possessed and ruled by so many different chiefs or kings. About 150 years after the first occupation of England by the Anglo-Saxons, there was established in England the Heptarchy or the rule of seven Saxon kingdoms. Any one of the rulers or kings of these seven kingdoms of England, who happened to be stronger than others, became the Bretwalda *i. e.* the supreme ruler of the Britains. One Oswy, who ruled in Northumbria and died in A. D. 670 was the seventh and the last Bretwalda.

After the death of this ruler, Northumbria fell into oblivion and the rulers of Wessex grew in power. Egbert, who came to power in 800 A. D., was one of its best rulers. By this time, the kingdom of Mercia under Beornwolf had risen to eminence. Beornwolf invaded the territories of Egbert but was defeated. At last, Egbert, conquering other kingdoms of England became the first "Rex Anglorum" i. e., the King of the English, in 817 A. D. He reigned up to 836 A. D.,

By this time, England began to be threatened by another horde of foreigners. The Scots, the Picts, were overthrown by the Anglo-Saxons, who in their turn became the masters of the country. They, now in their turn, were threatened by the Northmen or the Danes, who first appeared on the coasts of England in 793 A. D. But their more threatening inroads took place in the latter part of the reign of Egbert. Egbert died in 836 A. D., before he could provide for a complete defence against them, and was succeeded by Ethelwolf (A. D. 836-858), who was, one after another, succeeded by his sons Ethelbold, Ethelbert, Ethelred (858-871) and Alfred the great (871-901). We know that many a romantic story is connected with the name of the last of these monarchs, who is said to have gone to the camp of the invading Danes in the garb of a harper or glee-man to observe their strength and their establishment.

The name of Alfred the Great occupies that place in the history of England, which, that of Jamshid does in the early history of Persia. So well-known and popular was his name even in later times, that all good works of after-times are attributed to him. As Hume says, "The great reputation of Alfred, however, has caused many of the institutions prevalent among the Anglo-Saxons, the origin of which is lost in remote antiquity, to be ascribed to his wisdom."

I have entered above, into a brief outline of the history of England, in order to show, that after the overthrow of the Roman Empire, the sciences, and among them that, of Geometry, were neglected in England owing to these incessant

in his reign, many abbeys and towns and such other buildings were built in his time.

He had a son named Edwin who befriended the masons. He practised Geometry. Out of his love and regard for the Masons, he himself became a Mason, and his father gave him a Charter to hold Annual Assemblies of the Masons wherever they liked in England. He held an annual Assembly at York and there gave them charges and taught them manners, and arranged, that they may renew their charter from king to king. He ordered a collection of old writings, whether in French, Greek or English, on the subject of Masonic charges and manners. He found, that the intent of all was one, and so, he founded a book upon that subject, and ordered, that, wherever a new Mason was made, that book of charges should be read to him.

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wars with the Scots, Picts, Anglo-Saxons and the Danes, and owing to the internal dissensions. This is shown by the following statement of Hume about Alfred the Great. "He (Alfred) usually divided his time into three equal portions; one was employed in sleep and the refection of his body by diet and exercise; another in the despatch of business; a third in study and devotion; and that he might more exactly measure the hours, he made use of burning tapers, an expedient suited to that rude age, when the geometry of dialling and the mechanism of clocks and watches were totally unkown." (Hume (1859) p. 46)

Now Alfred the Great was succeeded by his son Edward (901-925) who was succeeded by his natural son Athelstane (925-940), a zealous Christian who had got the Bible translated into Anglo-Saxon. His was a reign of peace and prosperity. He helped commerce a great deal. Among his many wise laws, one was this: that a merchant who made three long voyages on his own account was allowed to be ranked as a "Thane or a gentleman". It reminds us of the Mahomedan custom of ranking a man, who has once visited the sacred shrine of Mecca, 'a hadji".

Athelstane had great intercourse with foreign kings. The continental kings sent their princes to his court to be educated under him. It was this Athelstane or Ethelstane, who, according to the Legend of the Craft, revived in England, Masonry, which was neglected for about six centuries after the death of St. Albans. It is peace and prosperity that helps the study of arts and sciences. For these six centuries, England was altogether drowned in external and internal wars. She had, as it were, no money to build her public buildings. So, very naturally, the art of Masonry had fallen into neglect.

Summary of the legend

The Legendary History as given by the Legend of the Craft is thus summed up. It traces "the science (of Masonry) as it is always called from Lamech to Nimrod, who 'found' or invented the Craft of Masonry at the building of the Tower of Babel, and then to Euclid, who 'having learnt it from Abraham who had gone to Egypt,' established it in Egypt, whence it was brought by the Israelites into Judea, and there again established by David and Solomon, at the building of the Temple. Thence, by a wonderful anachronism it was brought into France by one, (Maymus)Namus Grecus, who had been a workman at the Temple, and who organized the Science in France under the auspices of Charles Martel. From France it was carried to England in the time of St. Albans. After a long interruption due to the Danish and Saxon wars, it finally took permanent root at York, where Prince Edwin called an Assembly, and gave the Masons their charges under the authority of a Charter granted by King Athelstan."[1]

The Legend a historical myth, founded on historical truth

Now, Mr. Mackey tries to show, that the Legend of the Craft, though it contains many "absurdities and anachronisms," and though it abounds with many myths, "contains the germ of historical truth." "It is, indeed, an historical myth—one of that species of myths so common in the Mythology of antiquity which has a foundation in historical truth, with the admixture of a certain amount of fiction in the introduction of personages and circumstances, that are either not historical or are not historically treated. Indeed, it may be considered as almost rising into the higher class of historical myths, in which the historical and truthful greatly predominate over the fictitious.

"In the contemplation of the Legend of the Mediæval Masons from this point of view, it would be well if we should govern ourselves by the profound thought of Max Müller, who

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1 Mackey, I, pp. 33-34.

says in writing on a cognate subject, that 'everything is true, natural, significant, if we enter with a reverent spirit into the meaning of ancient art and ancient language. Everything becomes false, miraculous and unmeaning, if we interpret the deep and mighty words of the seers of old in the shallow and feeble sense of modern chroniclers'. [1]

"Examined in the light of this sentiment, which teaches us to look upon the language of the myth, or Legend, as containing a deeper meaning than that which is expressed upon its face, we shall find in the Legend of the Craft many points of historical reference, and, where not historical, then symbolical, which will divest it of much of what has been called its absurdities." [2]

V

D. A CRITICAL EXAMINATION OF SOME OF THE PRINCIPAL PARTS OF THE LEGEND OF THE CRAFT.

Different parts of the Legend

Having given the Legendary History of the institution, as given by the Legend of the Craft, we will now examine, rather critically, some of the principal parts of the Legend, which stand out like prominent landmarks.

I. FIRST PART OF THE LEGEND. THE LEGEND OF THE FOUNDATION OF THE 7 LIBERAL SCIENCES BY THE CHILDREN OF LAMECH.

We will first examine that part of the Legend, which describes the several liberal sciences, and among them that of Geometry or Freemasonry, and attributes their discovery to the children of Lamech. We will examine this part under two heads

A. At first, we will examine the time, place and circumstances, whichled the Legendists to begin their legend of the

[1] Science of Language, 2nd Series, p. 578. [2] Mackey, Vol. I, pp. 38-39.

craft with an account of the seven Liberal Sciences in which their special science of Geometry or Masonry was included as the most important and the most prominent.

B. Secondly, we will examine the question of the discovery of the sciences, attributed to Lamech's children.

I A. First head of the first part. The foundation of the seven liberal sciences, and among them that of Geometry

All the manuscripts of the Legend of the Craft begin the Legendary history of Freemasonry with an account of the seven liberal sciences. They are considered to have been founded on Masonry or Geometry which is one of them. The Dowland manuscript, as given by Mackey, says:—

"For there be Seaven liberall sciences, of the which seaven it is one of them. And the names of the Seaven Seyences bene these: First is Grammere, and it teacheth man to speake truly and write truly. And the second is Rhethoricke; and teacheth a man to speake faire in subtill termes. And the third is Dialectyke; and teacheth a man for to discern or know truth from false. And the fourth is Arithmeticke; and that teacheth a man for to recken and to accompte all manner of numbers. And the fifth is called Geometrie; and that teacheth mett and measure of earth and of all other things; of the which science is called Masonrye. And the sixth science is called Musicke; and that teacheth a man of songe and voice, of tongue and orgaine, harpe and trompe. And the seaventh science is called Astronomye; and that teacheth a man the course of the sunn, moone and starrs. These be the Seaven liberal Sciences, the which bene all founded by one Science, that is to say Geometrie. And this may a man prove, that the science of the work is founded by Geometrie, for Geometrie teacheth a man mett and measure, ponderation and weight, of all manner of things on earth, for there is no man that worketh any science, but he worketh by some mett or measure, nor no man that buyeth or selleth, but he

buyeth or selleth by some measure or by some weight, and all these is Geometrie. And these use merchants and all craftsmen, and all other of the Seaven Sciences, and in especiall the plowman and tillers of all manner of grounds, graynes, vynes, flowers and setters of other fruits; for Grammere or Retricke, neither Astronomie nor none of all the other Seaven Sciences can no manner find mett nor measure without Geometrie. Wherefore methinketh that the science of Geometrie is most worthy, and that findeth[1] all other.[2]

Three reasons, why the Legendists began their Legend with an account of the Liberal Sciences

Now there are three reasons, why the Legendists thus begin their Legend of the Craft, with an account of the foundation of the seven liberal sciences.

(*a*) Firstly, the Legendists were influenced by their contemporaries, the Schoolmen, with whom the seven liberal sciences formed the curriculum of their studies.

(*b*) Secondly, Geometry, which is a synonym of Masonry, is one of the seven liberal sciences.

(*c*) Thirdly, Masonry had become a religious or semi-religious institution in its character. Geometry had, according to some, its origin in religion or in religious associations.

(*a*) First reason. The Legendists were the contemporaries of the Schoolmen

The first reason, why the Legendists begin their Legend with an account of the seven liberal sciences, is, as pointed out by Mackey, the fact, that the liberal education of the time, when the Legendists flourished, consisted of the study of these seven sciences. The Legendists were the contemporaries of the schoolmen of the Middle

[1] Inventeth. [2] Mackey's History of Free Masonry, I, pp. 18-19.

ages, who considered the seven liberal sciences to be the proper curriculum of their schools. So, they followed the spirit of their age.

A glance upon 1 the time, and 2 position of the Schoolmen

Let us stop here, for a time, and cast a glance, 1 Firstly, upon the period known as the Middle Ages, when the Schoolmen flourished, and 2 Secondly, upon the position of the Schoolmen in that period.

1. The Time of the Schoolmen. The Middle Ages

The Middle or the Mediæval ages began with the final destruction of the Roman Empire, and ended with the taking of Constantinople by the Turks in A. D. 1453. Hallam puts the period between A. D. 486 to 1495. It is a period of about ten centuries. It began with the development of the Feudal System in Europe and ended with its overthrow. The first part, or the first centuries of these Middle Ages, are known as the Dark Ages, because, at this time, barbaro us tribes, like the Huns, overthrew the civilized Roman Empire and darkness or ignorance prevailed a good deal in Europe. Ignorance prevailed to such an extent that it is said, that "for centuries it was rare for a layman, of whatever rank, to know how to sign his own name. Even the clergy were, for a long period, not very materially superior as a body to the uninstructed laity. Whatever of learning existed, however, was to be found within the pale of the Church, which, indeed, was pretty extensive, and comprehended many who did not exercise the office of religious ministry[1]".

The Dark Ages came down to the end of the 11th century. In the 12th century, "the abstruser science of antiquity, became the subject of cultivation. ..... In the 13th century, there was a decline of classical literature on account of the use of the scholastic philosophy." In the 14th century there was again "a zeal for the restoration of ancient learning." "During

[1] Beeton's Classical Dictionary.

the 14th and 15th centuries, colleges began to be established in Germany, England, and other parts of Europe.... The discovery of an unknown manuscript was regarded almost as the conquest of a new kingdom. At first, the invention of paper, and then the invention of printing in the middle of the 16th century, gave additional stimulus to the cause of dispelling the darkness of the Middle Ages and of bringing about the Renaissance, which, at first began in Italy and then generally spread to the West."[1]

2. The position of the Schoolmen, Scholasticism and the Schoolmen

Now, generally, the thought of the whole of the above period of the Middle Ages (from the 5th to the 15th century), is known as Scholasticism and the scholars of this period are called the Schoolmen. But, it is specially the scholars of the period between the 9th and the 15th centuries, that are known as the Schoolmen. The schools attached to the palaces of kings, to the churches, and to the monasteries, which were generally known as the imperial schools, the episcopal schools, and the cloister schools, were the centres of learning in these mediæval times. So, their learning came to be known as Scholasticism and their scholars as Schoolmen.

The seven liberal arts formed the curriculum of these schools of the Middle ages. Of these seven liberal arts, three *viz* Grammar, Dialectic and Rhetoric formed, what was called, "the trivium" of arts properly so called. The remaining four, *viz.*, Geometry, Arithmetic, Astronomy and Music[2] formed

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[1] Ibid.

[2] Among the ancient Greeks "The two subjects of primary education were music and gymnastics. But by 'music,' the Greeks understood all intellectual subjects. Education began with reading and writing . . . . The next step was music, in the modern acceptation of the term. All boys were taught to play the lyre or flute, and to sing to it, as far as they were capable of learning. The greatest importance was attached to this branch of education. Music was believed to soften and humanise the soul, as well as to inspire it with noble and lofty emotions. . . . . This view of education is put by Plato into the mouth of a great teacher—Protagoras:—

"the quadrivium of the sciences." The teachers in the schools of these arts and sciences were (from Lat. *docere*, to teach) called 'doctors'. At first, the teachers of all the seven arts and sciences were called doctors, but latterly the word began to be restricted to teachers of dialectics or logic. The culminating period of the scholastic thought was from the beginning of the 13th century, to the time of the Renaissance, *i. e.*, the end of the 15th century.

Importance attached to the Seven Liberal Sciences by the Schoolmen

I will quote here, at some length, a passage from the Ecclesiastical History of Mosheim, referred to by Mackey, to show the importance attached to the seven liberal arts and sciences by the schools of these times. Mosheim says :

"The seven liberal arts, as they were now stiled, were taught in the greatest part of the schools that were erected in this century for the education of youth. The first stage of these sciences was grammer,[1] which was followed successively by

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'When children have learnt to read and understand the written, as well as they do the spoken word, schoolmasters set before them for reading aloud poems of good writers, and compelled them to learn them by heart. These poems contain much moral instruction, many narratives, panegyrics, and encomiums upon brave men of old, that the child may be roused to emulation of their virtues, and learn to become like them. . . . . Besides when they have learnt to play on the lyre, their masters teach them the songs of another class of poets—the lyrical, setting their songs to the music. Thus compelling the principles of rhythm and harmony to sink into their souls, that the children may be more cultivated, and becoming imbued with the principles of true rhythm and harmony, may be effective in speech and action alike. For a man's life needs always to be rhythmical and harmonious. Next, they send the children to the trainers, that they may have sound bodies in the service of sound minds, and may not be compelled to play the coward whether in war or any other activity by the bad state of their bodies," ("Greece from the coming of the Hellenes to A.D. 14," by Dr. Shukburgh, pp. 349-51).

[1] In these early times, by the word "Grammer," more was meant than what we ordinarily mean by the term now. "Grammar included not merely syntax and accidence, but the history and morphology of language, as far as those subjects were at the time understood. Indeed its scope was much

Rhetoric and Logic. When the disciple, having learned these three branches, which were generally known by the name of *trivium*,[1] extended his ambition farther, and was desirous of new improvement in the sciences, he was conducted slowly through the *quadrivium*,[2] to the very summit of literary fame."[3]

Thus, we have so far seen, that the study of the seven liberal sciences formed the principal curriculum of the schoolmen of the Middle Ages.

Charge against the schoolmen, that they subjected Reason to Authority or Faith

"The relation of reason to external authority" is said to be the "badge of Mediæval thought,[4]" *i. e.*, the general tendency of the teaching is said to be that of subjecting reason to authority or to faith. In this matter, two causes or influences are said to have shaped their thought.

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broader than any thing that we understand by the term. In the mind of Quintillian, or of any other ancient professor, Grammar means nothing less than literary criticism, as that phrase was employed by Mark Pattison or Matthew Arnold. It aimed at forming judgment and taste and strove to equip the opening intelligence of the pupil with all knowledge that would enable him to appraise the absolute or the comparative merits of the books read in class. For this purpose he was led on through a carefully selected list of authors, poets, orators, and historians, beginning with Æsop's Fables and ending in. Livy, Cicero, Virgil, Demosthenes, and Homer. Every author was carefully explained by the master. The pupils were required to read aloud clearly, correctly, and with proper dramatic expression, to scan the verses, to learn by heart and repeat from memory, to paraphrase selected passages in their own words, to amplify and elaborate traits which seemed capable of expansion."—The Church's Task under the Romans, by Dr. Charles Bigg, p. 5.

1 The schools, in which these three sciences alone were taught, were called *triviales*.

2 It comprehended the four mathematical sciences, *viz.*, Arithmetic, Music, Geometry and Astronomy.

3 An Ecclesiastical History, Ancient and Modern, from the Birth of Christ to the Beginning of the present century, by Dr. J. L. Mosheim, translated from the Latin, by Dr. A. MacLaine, (1790 A. D.) Vol II, pp. 462-63. Century XI Part II, Chap. I,5.

4 Professor Seth in the Encyclopædia Britannica XXI, p. 418.

1. Traditions of ancient Logic, which they studied, adopting Aristotle as their great philosopher or master.
2. The system of Christian theology.

The schoolmen tried to apply the principles of logic to the consideration of the questions of Christian Theology. They were said to be mere 'interpreters' instead of 'independent investigators.' They interpreted the universe of nature and man in the way Aristotle did. They followed the great philosopher, the great master, Aristotle, and then tried to justify the conclusions of Christian Theology according to Aristotle's way of thought about Nature and Man. But they failed in their attempt to make reason "serve as a handmaid of faith." Writers of the period of the Renaissance, which followed these Middle Ages, point to the period of 1000 years as a "barren interregnum" in point of philosophy.

Prof. Seth's defence against this charge

Prof. Seth thinks this to be an exaggerated charge. He says: "The new is never just to the old; we do not expect it to be so. It belongs to a later and calmer judgment to recognise how the old contained in itself the germs of the new. . . . . In the schools and universities of the Middle Age the intellect of the semi-barbarous European peoples had been trained for the work of the modern world. It had advanced from a childish rudeness to an appreciation of the subtlest logical and metaphysical distinctions. The debt which modern philosophy owes to the Schoolmen for this formal training has been amply acknowledged even by a writer like J.S. Mill. But we may go further and say that, in spite of their initial acceptance of authority, the Scholastics are not the antagonists of reason; on the contrary, they fight its battles. As has often been pointed out, the attempt to establish by argument the authority of faith is in reality the unconscious establishment of the authority of reason. . . . . The claim of reason has been recognised to manipulate the data of faith, at first blindly and immediately received, and to weld them into a system, such as will satisfy its own needs.

. . . . . Scholasticisim as a whole may be justly regarded as the history of the growth and gradual emancipation of reason which was completed in the movements of the Renaissance and the Reformation" [1].

The Schoolmen were a certain class of Theologians

Thus, we see, that the Schoolmen formed a certain class of theologians during the Middle Ages. They taught in the schools attached to the cathedrals or the universities. Hence their name. The first attempt to systematizing theology was by these Schoolmen. They first collected the teachings of the Fathers and then they reduced them to certain principles. For this purpose, they applied philosophy to divinity. The philosophy most prevalent at the time was that of Aristotle. So, they had to resort to Aristotelian philosophy. Aristotle's ethics formed their principle study. Their one great error is said to be this, that, instead of taking the Bible for their basis, they took the Church, *i. e.*, the writings of the early fathers, for their basis. Thus they gave to the Bible a secondary place.

Influence of the Arabs upon the scholastic teaching of the Seven Sciences

Now, for a better study of the seven liberal sciences, encouraged specially by the schoolmen of the 11th century, we are, to a certain extent, indebted to the ancestors of our Mahomedan brethren, especially the Western Mahomedans. Before this time, the schools of learning were mostly connected with the monasteries or episcopal[2] residences and they were conducted by the monks. But, in the 11th Century, the state of affairs was somewhat changed. Learned men, both among the laity and the clergy, other than the monks, undertook the instruction of the youths of their country. The movement began in France. These new teachers began to give instruction in more branches of knowledge than

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[1] Ibid. p. 418.

[2] A visit to Goa, or even to the villages of some of our Salsette suburbs like Andheri, will show, even now, that many churches have schools and residential quarters of priests attached to them. So, the education is, to some extent,

those handled by monastic teachers. In order better to qualify themselves for this expanded work of teaching, this new class of teachers travelled to Spain to study the sciences in the schools of the Saracens there. Just as we send our sons now to England or Germany, for, what we think to be, higher or better education, it was the custom then for those desirous of having a better education in the sciences to go to Spain, to learn them from the Saracen schools there. We are generally indebted to the Arabs for the knowledge of many of our modern sciences. The scientific works of the Arabs were translated into Latin, which served as a medium of education. Philosophy, Mathematics, Physics, Astronomy, and other Sciences had their books written in Arabic. The School or the University of Salerno in the kingdom of Naples, was well known in those times for its teaching of medicine. This teaching was greatly indebted to Arabic writings and to the teaching of the Saracens. Thus, we see, that the early Mahomedans had a great hand in the spread of the knowledge of the seven liberal sciences of which our special branch, Geometry or Masonry was one. We know that the word Algebra, a branch of Mathematics, is Arabic. Again, there were some, who said, that Euclid was not a living person, but an imaginary being, and that his name Euclid is Arabic, meaning the key (Kelid كليد) of Geometry.

Sassanian Influence upon Saracenic culture

Now all this Saracenic culture owed a good deal to the ancient culture of the Sassanian Persians. The Saracenic architecture, which has, to a certain extent, influenced the architecture of Europe, owes something to the Sassanian architecture. Thus, the Sassanians had somthing to do, though indi-

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influenced by the clergy. This reminds us of the ancient Parsee Fire-temples in old Irân, like those of Âdar Goshasp and Âdar Burzin, mentioned in the Âtash Nyâish. These fire temples were not only places of worship and ritual, but also seats of learning. Educational institutions like libraries were attached to them. Even Houses of Correction for state prisoners were attached to them. They had their large estates and their own treasuries, which, to a certain extent, served as public banks.

rectly, with the liberal sciences and among them with Masonry or Geometry.

With the Schoolmen, the Seven Liberal Sciences formed "the whole body of human knowledge"

From this short notice of the Middle Ages and of the Schoolmen who flourished during these ages, we see then, that the Seven Liberal Sciences were believed to have comprehended "the whole body of human knowledge." They formed "the finished edifice of all human learning." They formed a part of the curriculum taught in the Universities. The Schoolmen of these times attached all possible importance to them. So, it is natural that the writers of the Legend of the Craft imbibed the spirit of the age, and following their contemporaries, the schoolmen, attached great importance to the seven sciences. A knowledge of them was considered essential as a certain standard of knowledge for their profession of Masonry. Hence it was, that the legendists began an account of this Craft with an account of the seven sciences.

Homage to these Seven Sciences by modern Speculative Masonry

"Speculative Masonry continues to this day to pay an homage to these seven sciences, and has adopted them among its important symbols in the second degree.[1]" We are told, by the Rt. Wor. Master "You are expected to make the liberal arts and sciences your future study that you may be the better enabled to discharge your duties as a Mason and estimate the wonderful works of the Almighty Creator." "The connection sought to be established in the old manuscripts between them (the liberal sciences) and Masonry, would seem to indicate the existence of a laudable ambition among the Operative Masons of the Middle Ages to elevate the character of their Craft above the ordinary standard of workmen—an elevation that, history informs us, was actually effected, the Freemasons of the Guild

1 Mackey, I, p. 41.

holding themselves, and being held by others, as of higher rank and greater acquirements than were the rough Masons who did not belong to the corporation of builders." [1]

(*b*) Second reason, why the Legendists began the Legend with an account of the seven liberal sciences. Geometry or Masonry one of the sciences

Of the two reasons, given by Mackey, why the Legendists began their Legend of the Craft with an account of the foundation of the seven liberal sciences, the second is given by the legendists themselves. It is this, that Geometry, which is a synonym of Masonry, is one of the seven sciences, and the principle one, on which all the others, *i. e.*, the remaining six, are founded. Merchants, craftsmen, agriculturists and such other businessmen cannot do without Geometry. Masonry has adopted many mathematical figures, such as squares, triangles, etc. as symbols. Latterly, in Speculative Masonry, a Mason was called a "Geometric Mason." The letter 'G' hung in our Lodges, is used as a symbol. So, an account of the group of the seven sciences, of which the principal science is Geometry and most of which are founded on Geometry, is necessary.

The Operative Masons of the Middle Ages, who are said to have derived the knowledge of their art, as well as their organization as a Guild of Builders, from the architects of Lombardy, who were the first to assume the title of Freemasons, were in the possession of secrets which enabled them everywhere to construct the edifices, on which they were engaged, according to the same principle, and to keep up, even in the most distant countries, a correspondence, so that every member was made acquainted with the most minute improvement in the art which had been discovered by any other. One of these secrets, was the science of symbolism; and the other the application of the principles of Geometry to the art of building.

Thus, we find, that a knowledge of Geometry was useful to old Operative Masons in their work of building edifices.

[1] Mackey, I, p. 41.

It elevated them over other "rough Masons." Thus, traditional history identifies Geometry with Masonry, and this identification we see also in the modern Speculative Masonry. This shows, that even the traditional or legendary history of Freemasonry contains some germs of truth which are found in the authentic history.

(c) Third reason. Geometry, like Masonry, had something to do with religion

To these above two reasons given by Mackey, I am disposed to add a third reason. It is this. As we have seen above, Freemasonry had, from the beginning, a religious tendency. Though it began in what is called the Pagan times, it had taken a Christian turn. In Germany, it had turned to Catholicism, and in England to Protestantism. Anyhow, it had religious considerations attached to it. Now, the history of the science of Geometry also shows, that it had, in its early stages, religious associations. I have dealt with this subject in a separate paper. So, here, I simply allude to this fact, and say, that Masonry, which was a synonym of Geometry, having a religious tendency, naturally attached great importance to the seven sciences, because Geometry, which was one of these sciences and the principal one, was greatly associated with religious ideas and feelings. Why! the very name of God in one of our Degrees is the great Geometrician of the Universe. This very name points to the association I refer to.

VI

I B. Second head of the first part of the Legend. The foundation of the Liberal Sciences by Lamech's sons

Now, we come to the second head or the second statement of the first part of the Legend of the Craft, where it is said, that it was the children of Lamech, the sixth in descent from Adam, who invented the seven Liberal Sciences. We will examine this statement of the Legend. Having begun with an account of the seven sciences, of which Geometry or Masonry was one, and the principal one, the Legendists were naturally led

to describe, when and how they came into existence, and by whom they were invented or founded.

The Legend says: "Before Noye's flood, there was a man called Lameche, as it is written in the Byble in the IVth chapter of Genesis; and this Lameche had two wives, and the one height[1] Ada, and that other height Sella[2]; by his first wife Ada he gott two sons, and that one Jabell and thother[3] Tuball,[4] and by that other wife Sella he got a son and a daughter.[5] And these four children founden the beginning of all sciences in the world. And this elder son Jabell found the science of Geometrie, and he departed flocks of sheep and lambs in the field, and first wrought house of stone and tree[6], as is noted in the chapter above said. And his brother Tuball found the science of musicke, songe of tonge,[7] harp and orgaine. And the third brother, Tuball Cain, found smithcraft of gold, silver, copper, iron and steele; and the daughter found the craft of Weavinge."[8]

The passages of the Genesis referred to by the Legend

The passages of the fourth chapter of the Genesis referred to by the Legend run thus:—

"19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

"20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

"21 And his brother's name was Jubal; he was the father of all such as handle the harp and organ.

"22 And Zillah, she also bare Tubal-cain, an instructer of every artificer in brass and iron: and the sister of Tubal-cain was Naamah."

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1 *i. e.*, called. 2 Zillah of the Genesis. 3 *i. e.*, the other.

4 Jubal of the Genesis. 5 Named Naamah. 6 *i. e.*, of wood.

7 Song of tongue, *i. e.*, oral music.

8 Mackey's history of Free Masonry, I, p. 19.

A comparison between the Legend and the Genesis

Now, comparing the above two sets of passages,—one from the Legend of the Craft, and the other from the Genesis,—we find, that the writer of the former has taken too much liberty with the latter and has added and changed some statements.

(*a*) Firstly, the Legend says that Jabell (Jabal) founded Geometry. The Genesis says nothing of this kind.

(*b*) Secondly, the Legend says that Lamech's daughter (Naamah), whose name it does not give, founded the Art of Weaving. The Genesis says nothing of the kind.

(*c*) Thirdly, the Legend says, that Jabell (Jabal) first built a house of stone and tree. But the Genesis says, that he was the father of such as dwell in tents. In other words, while the Genesis refers to his age as the Pastoral Age, when people wandered from place to place with their flock and cattle, and so carried with them, movable dwellings such as tents and pavilions, the Legend of the Craft refers to his age as the Agricultural Age, when the early men had settled down to a somewhat stationary life, and so, had to build houses of stone and wood.[1]

(*d*) Fourthly, the Genesis says of Jubal (Tuball of the Legend) that "he was the father of all such as handled the harp and organ," *i.e.*, he was the founder of instrumental music. But the Legend adds to this, a statement of its own *viz.*, that he was also the founder of the "Song of tongue," *i.e.*, of oral music.

The most important difference in the case of Geometry

Now, of these few principal points of difference between the Legend of the Craft and the Genesis, the most important point, that specially appeals to us, is that, which says, that Geometry was founded by Jabell

[1] Looking to the fact, that Lamech was only the sixth in descent from Adam, the first man, the statement of the Genesis is quite natural and probable, and that of the Legend, improbable. The Agricultural Age always follows the Pastoral. *Vide* my અવસ્તા અમાનાની ઘર સંસારી છંદગી, ભૂગોળ અને એકરારનામું, pp. 203-212. *Vide* "The Vicissitudes of Aryan Civilization in India," by Mr. Kunte (1887) pp. 7-11.

(Jabal) a son of Lamech. This statement, which the Legend professes to make on the authority of the Genesis, is not correct, as the Genesis does not, at all, speak of it.

Having made this statement, the Legendists were naturally led to make another unfounded statement, namely, that Jabal began building houses of stone and wood. As Geometry or masonry was attributed to Jabal, in order to be consistent, his age ought to be changed from the Pastoral, when people lived in movable structures like tents, to the Agricultural, when people lived in houses of stone and wood.

The ground for this difference and exaggeration. (*a*) The case of music

Now the question is, "Had the Legendists any ground, or even the shadow of a ground, to feather the children of Lamech with the honour of founding the seven Liberal sciences, or, to speak more particularly, to feather Jabal with the honour of founding the science of Geometry or Masonry"? The answer is, "Yes. They had a ground."

(*a*) In the passages of the Genesis quoted above, we have seen that Jubal (Tuball of the Legend), the brother of Jabal is spoken of as founding the science of Music. He is said to have founded or invented instrumental music. That fact was amplified and exaggerated by the Legendists. They made him the founder of oral music also. Thus, they made him the founder of the whole of Music. Now, Music, being one of the seven liberal sciences, of which Masonry or Geometry was one, and the principal one, the Legendists went a step further, and attributed the foundation of all the sciences to the children of Lamech. The foundation of the science of Music, attributed by the Genesis to one of the children of Lamech, served, as it were, as a peg for the Legendists to hang all their seven sciences upon.

(*b*) The cases of the arts of Smiths and (*c*) Weavers

(*b*) Again the art of the smiths, though not strictly an art that had any special connection with the seven Liberal Sciences, is also referred to in the Genesis, as that founded by Tubal-cain, another son of Lamech. That fact also may have served as a ground to attribute the

foundation of all the seven Liberal Sciences to the children of Lamech.

(*c*) The Legendists attributed the foundation of the art of weaving to the daughter of Lamech, though the Genesis says nothing of the kind. This also is a step in the direction of attributing all the seven Arts and Sciences to the children of Lamech.

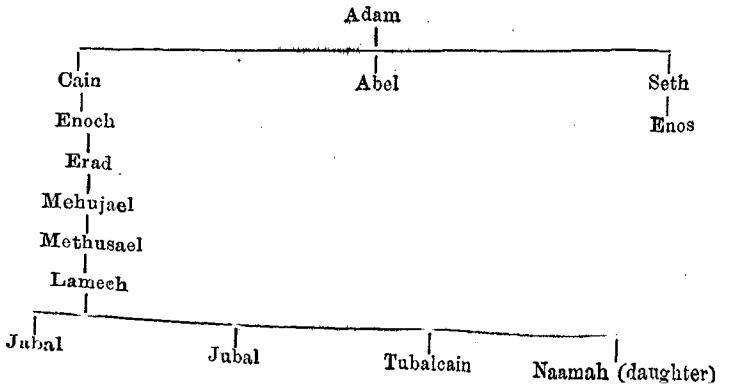
Josephus first opened the way for exaggeration. His exaggeration in two directions

But, it appears, that the way of the Legendists, in this matter and in this direction of exaggeration, was opened and prepared by somebody else before their time. This person was Josephus, who lived in the first century of the Christian era. In his "Antiquities of the Jews," he attributes the foundation of another science, *viz.*, Astronomy, to the early descendants of Adam. He adds to, or exaggerates, the statements of the Genesis in two directions.

Firstly, when the Genesis attributes the foundation of one of the sciences, *viz.*, Music,—and that simply instrumental music—to the near descendants of Adam, he attributes even the science of Astronomy to them.

Secondly, when the Genesis attributes the foundation of Music to one of the children of Lamech, the sixth in descent from Adam, he, in order to give greater importance to Astronomy, attributes its foundation to still older times, to the children of Seth,[1] the third son of Adam. He says:—

[1] The following table shows the Genealogy of Seth and Lamech :



The exaggerated statement of Josephus about Astronomy

"They (the children of Seth) also inhabited the same country without dissensions, and in a happy condition, without any misfortunes falling upon them till they died. They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order. And that their invention might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars; the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day."[1]

"The peculiar sort of wisdom which is concerned with the heavenly bodies and their order,"[2] referred to by Josephus in the above passage, is Astronomy.

Thus, we see, that Josephus went a step further, and adding to the statement of the Genesis, attributed even the foundation of Astronomy to the descendants of Adam. And so, the Legendists, when they wrote about thirteen centuries after him, went a step still further and attributed the foundation of all the seven Liberal Sciences to the children of Lamech, to whom the Genesis attributed only the science of Music.

The motive of Josephus for this exaggeration

Now, the question is, "Had Josephus any reason or motive to add to, and exaggerate the statement of the Genesis"? We have reason to think, that he had a motive, rather an interested motive. To understand that motive, we must glance an eye upon the life and the times of Josephus.

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[1] The works of Flavius Josephus, in four volumes, translated by William Whiston (1811), Vol. I, pp. 75-76, Bk I, Chap. II. Mackey's History of Freemasonry, I, p. 44.

[2] *Ibid.* pp. 75-76, note 3.

An outline of the life of Josephus

Josephus, who is known as the historian of the Jews, was born at Jerusalem in about 37 or 38 A. D.. His father Mathias was a Jewish priest and his mother was descended from Jonathan, who also was a high priest. He received a good education, and, at the age of fourteen, he was consulted by the priests and other citizens of his city for Jewish law. In 64 A. D., he came to Rome, where Nero ruled at the time, and was favourably received by the Empress Poppœa. Jerusalem was at this time governed by the Romans. He went to Rome to get released some Jewish priests, who were his friends and who were sent there as prisoners by the procurator Felix. He succeeded in his mission and returned home, where he found that his people were bent on throwing off the yoke of the Romans. Having personally seen, at Rome, the great power of the Romans, he dissuaded his people from raising arms against their Roman rulers, but did not succeed. At length, he himself had to join his people against the Romans and commanded an army of 100,000 at Galilee. The Roman general Vespasian besieged Jotapata, which had to surrender after a short siege. Josephus also was taken prisoner. Then he began to play the part of a prophet. He wished to be taken to Vespasian, and, when in his presence, he said, that he was not an ordinary prisoner, but was commissioned by God to come to him and tell him, that one day he (Vespasian) would be at the head of the Roman Empire, Vespasian was a little influenced by this message. So, when he put to death all the prisoners taken in the siege, he saved him but kept him a close prisoner. It turned out, that after two years, Vespasian did come to the imperial throne of Rome (70-79 A. D.). He was a person of steady good habits and rose in power steadily by serving in different parts of the Roman Empire, and among them, in Britain also. So, it is possible, that Josephus, himself a well-read and intelligent person, foresaw from the past steady and successful career of Vespasian, that he would, one day, be a great man.

Again, at this time, there was a general notion, that the future rulers of the Roman Empire would come from Judæa.

Vespasian himself was said to be a superstitious man. So, it is possible, that Josephus took advantage of the widely spread notion of the future rulers coming from Judæa, and also of the superstitious, but at the same time, steady and active character of Vespasian, and predicted, that, as he was at that time in Judæa, he was likely to be the future emperor of Rome.

When the prophecy came out to be true, he naturally became a favourite of Vespasian who gave him one of his own residences in Rome to live in. It was in this retirement, that he mostly wrote his works, of which the best known is the Antiquity of the Jews, from which we have given the above quotation. Vespasian is said to have been a patron of literature. So, he patronized the works of Josephus. Pliny also wrote his Natural History during the reign of Vespasian.

Now, having predicted some way or another, the event of Vespasian's rising to power as an Emperor, by his supposed knowledge of Astrology, which is supposed to be a form of Astronomy, it is natural, that Josephus sought to attach great importance to Astronomy. To attach that importance, he attributed great antiquity to it. Finding, that the Genesis had attributed the invention of the science of Music to the children of Lamech, he attributed also the invention of the science of Astronomy, whose knowledge perhaps he professed to have utilized in predicting the future of Vespasian, to antiquity, to the old times of the early descendants of Adam and to the very time of Adam's son Seth.

The two-fold motive of Josephus in attributing Astronomy to Seth. (a) First motive. To attach importance by showing it to be very old

Again, there was another motive for Josephus to attribute the invention of Astronomy to the early descendants of Adam. It is said, that he was very anxious to represent his Jewish people in a better light to the Romans. So, perhaps, he thought it advisable to attribute the invention of Astronomy to the early ancestors of his Jewish people.

(b). Second motive. To show his Jewish people in a better light

Josephus is not believed to be a very authentic writer. He is accused by some, either of "incredible audacity or frivolous credulity."[1] We would rather say, he was an author of "incredible audacity." He is described as having modified many of the statements of the Bible, and we find this charge illustrated in the case of Astronomy, the invention of which, he attributed to the children of Seth. To real genuine Jewish traditions, he added a good deal of his own, with the view of giving greater importance to his people, the Jews, and of attributing a greater antiquity to Astronomy, to the knowledge of which, in its astrological aspect, perhaps, he attributed his power of prediction.

Josephus not a very reliable writer

VII.

II. SECOND PART OF THE LEGEND. THE INSCRIPTION OF THE SEVEN LIBERAL SCIENCES UPON PILLARS.

Now, we come to the second part of the Legend, which speaks of the preservation of the Liberal Sciences from the general destruction of Noah's flood by being inscribed on two pillars.

As regards the sciences being written on pillars, the Legend says: "And these children knew well that God would take vengeance for synn, either by fire or by water; wherefore they writt their science that they had found in two pillars of stone, that they might be found after Noye's flood. And that one stone was marble, for that would not burn with fire; and that other stone was clepped laterns,[2] and would not drown in noe water."[3]

Now, the Genesis says nothing of these pillars. It is Josephus, who speaks of the pillars for the first time in connection with the sciences. We have quoted his passage above at full length. So the inference, at first thought, is, that the writers of the Legend have followed Josephus in their reference to the Pillars. But

The Inscription upon pillars. Whom have the Legendists followed in this point? Two facts showing that the Legendists have not directly followed Josephus

1 Mackey's History of Freemasonry, I, p. 44.

2 Lat. later, brick. 3 Mackey's History of Freemasonry, I., pp. 19-20.

there are two facts, which tend to show that they have not directly followed Josephus.

First fact. 1 The Halliwell MS. does not refer to the pillars

The first fact is, that in the very first manuscript about the Legend of the Craft, *viz.*, the Halliwell manuscript, which is the oldest, there is no reference at all to the story of the pillars. Had the writers of the Legend followed Josephus, the writer of the Halliwell mansucript (1370 A. D.) would have, like the writers of all other subsequent manuscripts, referred to the Pillars. But, as he has not referred to them, it appears, that the writers of the Legend in the subsequent manuscripts, have followed some other authority than Josephus.

Second fact. 2 Josephus attributes their construction to the children of Seth

Secondly, Josephus assigns the construction of the Pillars, as seen in the quotation given above, to the children of Seth, the son of Adam, but the writers of the Legend of the Craft attribute it to the sons of Lamech. So, had they followed Josephus, they also would have attributed it to the sons of Seth.

The authority, on which the Legend of the Craft rested in the matter of the pillars, is the Polychronicon of Higden

Then, the question arises, "Which authority have the Legendists followed in their Legend of the Craft in the matter of the pillars of the sciences?" Mackey says, it was Ranulph Higden, a Benedictine monk of St. Werburg's Abbey, in Chester, who died in the latter half of the 14th century." He "wrote a Universal history, completed to his own times, under the title of Polychronicon."

"The Polychronicon was written in the Latin language, but translated into English by Sir John Trevisa. This translation, with several verbal alterations, was published in London by William Caxton in 1482, about ten years before the date of the Cooke MS.. With this work, the compiler of the Legend in the Cooke MS. appears to have been familiar. He cites it repeatedly as authority for his statements."[1]

1 Mackey, I, p. 46.

Now, in this Caxton edition of the translation of Higden's Polychronicon, the construction of the pillars, in which, as the author says, books on the Sciences were placed, is attributed to the sons of Seth. Herein, the Polychronicon has followed Josephus. But the writers of the Legend of the Craft, who seem to have followed this edition of Higden's Polychronicon, have attributed it to the children of Lamech. So, even if we suppose, that the writers of the Legend of the Craft have not followed Josephus, but Sir John Trevisa's translation of Higden's Polychronicon, still, the question remains, "Why is it, that the Legendists have attributed the pillars to the children of Lamech, while the Polychronicon, which they have followed, has, following Josephus, attributed them to the children of Seth? How can we account for it"?

But the Polychronicon attributes the pillars to the sons of Seth. Then, how to account for it?

Mackey thus accounts for it. He says that the Polychronicon thus describes, at first, the story of Lamech's children. "Lamech took two wives, Ada and Shella and got twin sons from Ada. Jabal that was the father of those who lived in tents and pavilions. And Jubal who was the father (or founder) of organistry and of harpers (*i. e.*, of Music)."[1] The composer of the Legend in the Cooke MS., which the writers of other MSS. have followed, took the information about Lamech's family from this part of the Polychronicon. Then Mackey proceeds to say: "The Polychronicon, after attributing the discovery of music to Pythagoras, proceeds to discant upon the wickedness of mankind immediately after the time of Seth..... Then follows the following passage: 'At that time, men knew, as Adam had said, that they shall be destroyed by fire or else by water. Therefore books that they had made with great trouble and study, he closed them in two great pillars made of marble and of burnt tile.'

Mackey's attempt to account for it

[1] *Vide* Mackey's History of Freemasonry, I, p. 47. I give his quotations in modern spelling.

"By the phrase 'at that time men knew,' with which Trevisa begins his translation of that part of Higden's work, he undoubtedly referred to the time, contemporary with the children of Seth, of whom he had immediately before been speaking. But the writer of the Legend, engaged in recounting the narrative of the invention of the sciences by the children of Lamech, and thus having his attention closely directed to the doings of that family, inadvertently, as I suppose, passed over or omitted to notice the passage concerning the descendants of Seth, which had been interposed by the author of the Polychronicon, and his eye, catching the account of the pillars a little farther on, he applied the expression "that time", not to the descendants of Seth, but to the children of Lamech, and thus gave the Masonic version of the Legend."[1]

Thus, Mackey attributes the so-called mistake—of attributing the construction of the pillars to the sons of Lamech, instead of attributing it to the sons of Seth—to the writer of the Cooke Manuscript of the Legend of the Craft, whom all the other manuscripts have subsequently followed.

My explanation: The mistake was on the part of Josephus. The Legendists correctly followed the Genesis

But, I think, there is no mistake at all in this point on the part of the Legendists. If there was any mistake, it was on the part of Josephus. Which *is the better authority, the Bible or* Josephus who is not credited to be a reliable author? In the Genesis, as we have seen above, the foundation of one of the sciences, *viz.*, Music, and of other arts, such as those of smiths and weavers, is attributed to the children of Lamech. Josephus, for motives pointed out above[2], varied or exaggerated this statement and attributed the invention of Astronomy to the children of Seth. In the Genesis, what we should call the germ of the invention of the Liberal Sciences was attributed to the children of Lamech, but Josephus attributed it to the children of Seth.

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1 Mackey, I, pp. 47-48.

2 Vide above p. 151.

hile writing his Legend, to which he attached a religious mportance, as shown by the very fact, that he began it ith an invocation to the Trinity, should depend upon the tatement of a religious book like the Genesis, than upon a ook of history.

(c) A third probable explanation. Perhaps a *bona fide* mistake of Josephus. One Lamech mistaken for another Lamech

(c) As I suggested above, the mistake is rather on the part of Josephus. He was wrong in attributing the invention of the sciences to the children of Seth instead of attributing it to those of Lamech. I think, there is one explanation of the mistake of Josephus. I give it here, though it may perhaps appear to some a mere conjecture. It is his. I have given above[1] a genealogical tree of the children of Adam. We see from that tree, that there were two Lamechs. One was descended from Adam's son Seth, referred to by Josephus, and another was descended from Adam's son Cain. Now, it is possible that Josephus mistook one Lamech for another Lamech. The Genesis speaks of the Lamech of the family of Cain as the father of the children who were the founders of one of the sciences and of some of the arts. Josephus perhaps mistook the Lamech of the family of Seth for this Lamech. It may be a *bona fide* mistake on the part of Josephus.

(d) Fourth probable explanation. Perhaps one Seth was mistaken for another Seth

(d) Or, perhaps, as Whiston says, Josephus mistook Seth, which was another name of Sesostris, to be the Seth of the Bible. We will refer to him later on.[2]

(e) Fifth probable explanation. Perhaps Josephus intentionally mistook one Lamech for another Lamech

(e) Or, perhaps, Josephus intentionally took one Lamech for another. He took advantage of the similarity of names. From a short outline of the life of Josephus, we saw above, that, in his works, he tried to show his people to his Roman masters in the best possible light. So, perhaps he thought, that it would be better to attribute the foundation of

[1] P. 18. [2] P. 60.

the sciences to a Lamech who was the seventh in descent from Seth, and who was also the father of Noah of well-known celebrity. He perhaps thought, that it might shed a greater lustre upon the glory of the ancestors of his Jews if he connected the sciences with a descendant of Seth who was the father of the celebrated Noah.

Another important point of difference among different writers. The nature of the pillars

There is another question, which I would like to notice before proceeding further. It has escaped the attention of Mackey. It is about the nature of the two pillars. Which pillar was fire-proof and which water-proof?

Josephus

Josephus, who was the first to refer to the pillars says: "They inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain and exhibit those discoveries to mankind."[1]

The Polychronicon

The Polychronicon says: "Therefore bookes that they hadde made by grete trauaille and studye, he closed them in two grete pylers made of marbill and of brent tyle. In a pyler of marbill for water and in a pyler of tyle for fyre. For it should be sauved by that maner to helpe of mankynde."[2]

St. Isidore

St. Isidore, Bishop of Saville says: "In these times, as Josephus relates, those men knowing that they would be destroyed either by fire or water, inscribed their knowledge upon two columns made of brick and of stone, so that the memory of those things which they had wisely discovered might not be lost. Of these columns the stone one is said to have escaped the Flood and to be still remaining in Syria."[3]

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[1] Mackey's History of Freemasonry, p.44.

[2] *Ibid.* p. 47.

[3] *Ibid.* p. 48.

The Cooke manuscript of the Legend of the Craft says :

The Cooke MS.

"And so they deuysyd to wryte all the sciens that they had Found in this II stonys if that god wolde take vengeans by fyre that the marbyll scholde not brenne. And yf god sende vengeans by watir that the other scholde not droune."[1]

A Table of their statements

If we were to arrange the purport of the statements of these four writings in a tabular forms, it would stand thus—

Josephus	Brick, fire-proof. Stone, water-proof.
The Polychronicon... ...	Brick, fire-proof. Stone, water-proof.
Bishop Isidore	Brick, fire-proof. Stone, water-proof.
The Legend of the Craft ...	Brick, water-proof. Stone, fire-proof.

We thus find, that while Josephus, the Polychronicon and Bishop Isidore, in their description of the invention of the seven liberal sciences, say, that the brick pillar was considered fire-proof and the stone pillar water-proof, the Legend of the Craft says quite the contrary, *viz.*, that the brick pillar was water-proof and the stone one, fire-proof.

Now then, which of these two statements is correct? It is a question of a scientific experimental fact, which can be best ascertained by knowing the physical properties of the two substances, *viz.*, stone and brick. The best person to help us in settling this question is an operative Mason. So, I asked the help of our esteemed Brother, Khan Bahadur Muncherji Cowasji Murzban, C. I. E., who, as an expert builder of many of our public buildings in Bombay, is the proper person to advise us. Bro. Murzban thus writes to me in reply to my inquiries :

Bro. M. C. Murzban's opinion on this point of difference

[1] Mackey's History of Freemasonry, pp. 45-46.

"I think that of the two pillars, that of brick would stand the fire better than the stone one. Stone splinters and cracks under heavy fire and for that reason stone staircases are not preferred. Of course stone in such cases is better than wood.

"Then again stone would preserve the books better against the inroad of flood. Brick being porous absorbs water to a very much larger extent than stone."

We thus see then, that Josephus and the two other authorities—the author of the Polychronicon and Bishop Isidore—who followed him are in the right and the Legendists in the wrong.

The myth of the pillars

Mackey says that the myth of the antediluvian pillars or columns was common in nations of antiquity and gives the following instances:

(*a*) "Sesostris, the great Egyptian king and conqueror, sometimes called Sethos or Seth, and who, Whiston thinks, has been confounded by Josephus with the Adamic Seth, erected pillars in all the countries which he conquered as monuments of his victories.

(*b*) "The Polychronicon, with which we see that the old Masons were familiar, had told them that Zoroaster, King of Bactria, had inscribed the seven liberal arts and sciences on fourteen pillars, seven of brass and seven of brick.

(*c*) "Hercules was said to have placed at the Straits of Gades two pillars, to show to posterity how far he had extended his conquests.[1]

So, "in borrowing the story of the antediluvian pillars from Josephus, through the Polychronicon, though they have made some confusion in narrating the incidents, the Old Operative Masons were simply incorporating into their Legend of the

[1] We have other instances, *viz.*, of Darius the Persian, and of Asoka the Indian.

Craft, a myth which had been universal among the nations of antiquity."[1]

"The story of the pillars...has exerted no influence on the modern rituals of Freemasonry, and is never referred to in any of the ceremonies of Ancient Craft Masonry. The more recent Legend of the Pillars of Enoch belongs exclusively to the higher and more modern degrees. The only pillars that are alluded to in the primitive degrees are those of Solomon's Temple."[2]

The instance of an Iranian king erecting pillars

Dr. Mackey gives, as said above, the instance of a king of Egypt who erected pillars in all the countries which he conquered as monuments of his victories. We have another instance of the Persian King Darius who ruled for some time in Egypt. He was one of the great builders and inscribers of his time. From Herodotus we learn that the Achemenian Kings of Persia, erected inscribed-pillars in the countries they conquereds. Now, this Darius had built, what we should now call "A Suez Canal" in Egypt. Herodotus (Bk. II. 158, IV. 39) refers to it and says that he completed the canal which connected the Red Sea with the Mediterranean, and which was, some time ago, dug by the Egyptian King Necko at Suez. All the vestiges of this canal of Darius, being lost, the statement of Herodotus was doubted by some. But when M. Lesseps dug the present Suez Canal, while digging for it, he came across a Persepolitan column on the banks of his canal. The decipherment of this column has clearly shown that Herodotus was right, and that Darius had dug a canal at Suez, half of which ran well-nigh parallel to the modern Suez canal. We have an excellent treatise by the late M. Joachim Menant on the subject of the canal, entitled 'La stele de Chalouf,' *i.e.*, "The column or pillar of Chalouf,"[3] Chalouf being the place where the column was discovered.

[1] Mackey, I, p. 49. [2] Ibid. [3] Vide my "Dnyân Prasârak Essays" જ્ઞાન પ્રસારક વિષયો), pp. 92-104, for this subject.

What were these pillars?

Now Mackey seems to mix up two kinds of pillars, *viz.*, (1) the pillars which we may call "Memorial pillars," *i.e.*, the pillars which marked the places of the victories of conquerors like Darius and Sesostris, and (2) the pillars which contained the writings of law-givers.

I think, the pillars referred to in the Legend of the Craft were not the pillars of the first class. They were rather some pillar-like structures of the second class. It was not on the surface of these that the books or writings were written, but they contained within them the written tablets or materials. If we understand, that all the seven liberal sciences were believed to have been written for the instruction of the future ages, then, we must bear in mind, that it was not possible for all of them to have been written on the outer surface of the pillars. What is intended seems to be this, that the pillars contained within them, the writings, either on brick-tablets or on some other materials. They were deposited there for safe custody. We will again refer to these pillars later on.

The Polychronicon's reference to Zoroaster, saying that (*a*) he inscribed the Seven Liberal Sciences, (*b*) and that he did so on pillars

Now, what is the above-mentioned reference in the Polychronicon, saying that Zoroaster had inscribed the seven liberal arts and sciences on 14 pillars, seven of brass and seven of bricks? We will speak of this reference under two heads.

(*a*) Firstly, we will examine the reference to the Seven Liberal Sciences.

(*b*) Secondly, we will examine the reference to the 14 pillars in which Zoroaster is said to have inscribed the Seven Liberal Sciences.

(*a*) Zoroaster and the Seven Liberal Sciences

We know from our Parsi books, that Zoroaster was versed in scientific knowledge, and that he had written something on the sciences. Of the different ways in which man carries his thoughts to

God and forms his conception of God, one is that which carries a man's mind from Nature to Nature's God. This was to a great extent Zoroaster's way. The second chapter of the Ushtavaiti Gâthâ (Yaçna 44) contains (*a*) questions, as Dr. Mills says, expressive of devotion and (*b*) questions appealing for knowledge. Among the second set of questions, there are questions about the Sun, the stars, the atmospheric phenomena of clouds and winds, the phenomena of day and night, and gravitation. Now, all these questions are questions of the different sciences, especially of the Natural Sciences, and among them, especially questions of the Science of Astronomy. In this connection, one must remember, that among the various significations of the name 'Zarathushtra' or Zoroaster, one signification refers to *stehr* or star, thus indicating, perhaps, some connection of his name with the study of the stars or Astronomy.

Again, later books tell us, that, out of the 21 Nasks or books ascribed to Zoroaster, some contained a good deal of scientific knowledge. According to the Revâyets, the 6th Nask, known as Nâdar, contained Zoroaster's writings about the stars, the planets and the constellations, and about the aspect and life of the sky.[1]

Prof. Jackson on Zoroaster's scientific knowledge

Prof. Jackson thus writes about Zoroaster's scientific knowledge, in his "Zoroaster the Prophet of Ancient Iran" under the heading "Question of Zoroaster's Scientific Knowledge."

"The tradition which has just been recounted of the healing of the blind man brings up another point which requires note. This is the question of Zoroaster's scientific knowledge, which is a side of his character that is distinctly recognized by tradition, and which must have come into play in his ministry. There is evidence that he showed a practical bent of mind in his work as well as the theoretical and speculative turn in his teaching. All accounts of the Religion indicate that the necessity of ministering

[1] S. B. E. Vol. XXXVII. pp. 421, 429 and 434.

to the wants of the body, as well as to the needs of the soul, was fully comprehended. Nor is medical knowledge to-day regarded as unessential or to be dispensed with in some branches of foreign missionary work. The records of antiquity imply that the Zoroastrian books, by their encyclopædiac character, stood for many sides of life. Some of the original Nasks of the Avesta are reported to have been wholly scientific in their contents, and the Greeks even speak of books purported to be by Zoroaster on physics, the stars, and precious stones. It is true these need not have come from Zoroaster at all; but this represents a phase of life that Zoroaster or his apostles stood for. Tradition recognizes the presence of this practical element in the Religion which made it appeal to many who might not otherwise have been attracted, and which must have contributed in no small degree to its spread. The priests were the real conservators of knowledge and learning."[1]

(b) Zoroaster inscribing the Seven Liberal Sciences on Pillars

Now, let us examine the Polychronicon's reference to the 14 pillars, on which Zoroaster is said to have inscribed the Seven Liberal Sciences. We do not find any reference to the pillars in connection with Zoroaster in Parsi books. But, as I have said above, I think, we must not take the word 'pillars', in the sense in which we ordinarily understand it, but take it in another sense. In the case of Lamech's son, as stated in the Legend of the Craft, and in the case of Zoroaster, as stated in the Polychronicon, when it is stated that all the Seven Liberal Sciences were inscribed on the pillars, what we are to understand is this: that the writings on the Seven Liberal Sciences, whether inscribed on brick tablets or on other materials used at the time, were kept for safe custody within the pillars or within the pillar-like structures or sanctuaries.

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[1] "Zoroaster the Prophet of Ancient Iran", by Prof. Jackson, pp. 95-96.

The two sets of pillars and the two Libraries of Persia

The Polychronicon refers to two sets of pillars, one of seven pillars of brass, and another of seven pillars of brick. We know from our Parsi books, that there were two principal buildings, which contained two valuable libraries of the writings of Zoroaster. One was called 'Daz-i Napisht,' *i.e.*, "The Building or the Fort for written manuscripts". The other was called 'Ganj-i Shapîgân' or "The Treasury of Shapîgân". So, if the two sets of pillars containing Zoroaster's writings on the Seven Liberal Sciences referred to in the Polychronicon, may be identified with the two well-known libraries of Zoroaster's writings referred to by Parsi books, the 'Daz-i Napisht,' *i.e.*, the Building of the Manuscripts may correspond to the set of brick pillars, and the Ganj-i Shapîgân or The Treasury of Shapîgân, to the set of bronze pillars. The reason for such an identification is this, that a building or fortification is generally constructed of bricks, and a treasury, of metal.

The help of the Pahlavi Shatrôihâ-i Airân

The help of the Pahlavi treatise of 'Shatrôihâ-i Airân' may be taken to support this identification. It says: "Zoroaster brought the religion, and by the order of king Vishtâsp prepared and wrote 1200 chapters of religious writings on golden tablets and deposited them in the treasury of that Fire (Temple of Samarcand.)"[1]

Here, then, the writings are said to have been made on some metallic tablets, — golden, as the Pahlavi treatise says, while the Polychronicon says they were made on bronze pillars. So, the set of the seven pillars of bronze of the Polychronicon can be identified with the treasury in the Fire-temple of Samarcand. This treasury is the Ganj-i Shapîgân referred to above.

Now, according to the Raudat us-safâ of Mirkhond, Zoroaster's writings were written on 12,000 *pust-i gâv* (پست گاو), *i.e.*, cowhides[2]. Dastur Tansar or Taosar, in his letter to Jasnasf

[1] Vide my "Ayâdgâr-i Zarîrân, Shatrôihâ-i Airân," &c., p. 55. [2] Mirkhond, translated by Shea, p. 285; Text, Munshi Naval Keshore's edition, p. 180, l. 7.

shâh,[1] the king of Tabaristân, also speaks of the writings being written on 12,000 cow-hides. Now, Mirkhond says, that these 12,000 cow-hides were deposited, in what he calls a "*dokhmeh*." By *dokhmeh* (دخمه), he, of course, understands a round structure of bricks serving as a depository[2]. Shea translates the word as 'vault.' Kâzvini also speaks of these writings, and says, that they were deposited in a *dokhmeh* or a brick depository.

So, I think, that these depositories can be identified with the set of seven brick pillars referred to by the Polychronicon. Mirkhond and Kâzvini both speak of the *dokhmeh* or the brick depository (the Daz-i Napisht) of Zoroaster's writings as having been situated at Istakhar or Persipolis. As we have said above, the Pahlavi treatise of Shatrôihâ-i Airân speaks of the treasury (the Ganj-i Shapîgan) as having been situated at Samarkand. So, the other set of pillars referred to by the Polychronicon may be taken to belong to that city.

We will see, a little later on, while speaking of the Legend of Hermes, and of the connection of his name with the pillars, that the mention of pillars, suggested some structure other than that of ordinary 'pillars' as we now understand the word, and, that they (the pillars), later on, evolved the idea of religious sanctuaries. Even now a days, we find that some such words have technical broad meaning. For example, when we say that A or B is raised to the 'bench' or called to the 'bar', we use the words 'bench' and 'bar' in their technical broad meaning. The same seems to be the case with the word 'pillars'. The word came, by degrees, to signify a 'Sanctuary.' So, the fact of depositing the writings of the seven liberal sciences in pillars, suggests an idea of their being deposited in religious sanctuaries. In the case of one of the two above-mentioned libraries of Zoroaster's writings, we find, that it was situated in the sacred sanctuary of the Fire-Temple of Samarkand.

[1] Journal Asiatique, Tome III (1894). [2] Mirkhond, translated by Shea, p. 285. Text, Munshi Naval Keshore's edition, p. 180, l. 8.

We have so far seen, that one of the statements of the Polychronicon, *viz.*, that Zoroaster wrote the Seven Liberal Sciences of which Geometry r Masonry was one, is supported by Parsi books, and that its ther statement, *viz.*, that he inscribed the sciences on two sets f pillars—each set consisting of seven—one of bronze and the her of brick, though not strictly and literally true, is, to a rtain extent, correct, if not in the letter, yet in the spirit.

Zoroaster and the scendants of Noah

Now, let it be noted, in this connection, that Zoroaster's me is otherwise also connected by some writers with the mily of Noah, which was, according to the Legendary istory of the Craft, connected with the discovery of the llars. For example, in the writings known as *Clementinae ecognitiones* (Clementine Recognitions), supposed to have een written in the second century A. D. and attributed Clemens Romanus (about A. D. 30-100), Zoroaster is entified with Ham or Mesraim,[1] the son of Noah.

Again, in the writings, known as Clementine Homilies, also pposed to have been written by the same author, Clemens omanus, but believed to have been spurious, Zoroaster is lentified with Nimrod, who, according to the Legendary History f the Craft, was the Master, who, for the first time, regularly lelivered a charge to the Masons. Our Parsi books do not upport this identification.

VIII

III. THIRD PART OF THE LEGEND. THE LEGEND OF HERMES.

The first two parts of the Legend of the Craft, upon which we have already dwelt, are ante-diluvian, *i.e.*, they belong to the period before the Deluge or Noah's Flood. Now we come to the post-diluvian period.

Post-diluvian parts f the Legend

Having described the origin of the Seven Sciences, of which Masonry or Geometry was the principal one, and having

[1] "Zoroaster the Prophet of Ancient Iran," by Prof. Jackson, p. 125.

described the story which referred to the sons of Lamech the persons who inscribed the sciences on the pillars to sa them from destruction by the coming flood or fire,—of t occurrence of any one of which a prediction was said to ha been made,—the Legend proceeds to describe, who it was th discovered the sciences after the Deluge.

The Legend of the Craft says: "our intent is to tell y truly how and in what manner these stones were found th these sciences were written in. The great Hermarynes that Cuby's son, the which Cub was Sem's son, that was Noy's s This Hermarynes afterwards was called Harmes, the fathe wise men; he found one of the two pillars of stone, and fou the science written there, and he taught it to other men."[1]

Thus, according to this statement of the Legend of t Craft, Hermes, the great-grandson of Noah,[2] discovered one the pillars erected by the sons of Lamech, and learning t sciences inscribed on it, taught it to others. The name Herm has been much distorted and variously written as Hermaryne Herminerus, Hermarines, Hermines, Hermenes, or Herma mes, in the various manuscripts of the Legend.

The mythical Legend of Hermes has historical support

Now, this statement about Hermes is altogether mythica but it has some historical ground to rest o It is "of that character which pertains the historical myth." Mackey connects th myth with Egyptian mythology.

According to Egyptian books, there was a Hermes, wh was the son of Taut or Thoth, an Egyptian god. This go Thoth, occupies the same place in the Egyptian angelology the Yazata, Mithra or Meher, in the Irânian angelology of th Parsis.[3] This Hermes was reported to be the inventor of letter and sciences and the founder of their religious rites. Th

1 Mackey, I, p. 20. 2 In the Genesis, we do not find these names as th names of Shem's children. 3 Vide my paper "The Belief about the Future o the soul among the Ancient Egyptians and Irânians" (Journal B. B R. A Society, Vol. XIX, pp. 365-374). Vide my "Asiatic Papers," pp. 143-44.

co-Roman mythology identified Thoth with Hermes or cury and considered him "to be the inventor of writing, patron deity of learning, the scribe of the gods, in which acity he is represented signing the sentences on the souls of dead."[1] Some considered him to be "the Symbol of Divine elligence and the primitive type of Plato's Logos."[2] Accord- to Manetho, an Egyptian priest, the Egyptians knew three sons as Hermes: 1 Hermes Trismegistus, *i. e.*, the thrice t Hermes, "who inscribed the history of all the sciences on rs." 2 Hermes, the son of Agathodemon, who translated inscriptions of the first Hermes. 3 Hermes who was nymous with Thoth. Latterly, they all were known as mes Trismegistus. "He was always understood by the phi- phers to symbolize the birth, the progress, and the perfec- of human sciences. He was thus considered as a type of Supreme Being. Through him, man was elevated and put communication with the gods. The Egyptians attribut- o him the composition of 36525 books in all kinds of wledge."[3] It seems that "Hermes was in fact, an ptian legislator and priest." Alchemy is called 'the metic science,' because the alchemists considered him to heir patron.

"At the time of the composition of the Legend of the ft, the opinion that Hermes was the inventor of all the nces, and among them, of course, Geometry and Architec- , was universally accepted as true, even by the learned. It ot, therefore, singular that the old Masons, who must have n familiar with the Hermetic myth, received it as some- g worthy to be incorporated into the early history he Craft."[4]

ermes and his rs

Mackey says, that "it was a tradition very generally accepted in former times that this Hermes engraved his knowledge of the sciences on es or pillars of stone, which were afterward copied into

[1] Mackey, 1, p. 51. [2] Ibid. [3] Ibid. [4] Ibid. p. 52.

books."[1] This traditional connection, referred to by Mack
between Hermes and the pillars, receives support in anoth
way. An examination of the form of his worship suppor
this view. It shows, that the pillars were the later forn
in which he was worshipped, and that, later on, they broad
represented his sanctuaries. We will here see, how th
state of affairs gradually arose.

Evolution of the worship of his images, from unwrought stones to pillars and from pillars to sanctuaries

In ancient Greek religious mythology, this Hermes, w
was also represented as a "beautiful yo
messenger with winged sandals,"[2] h
images in his honour. At first, these ima
were unwrought stones. Then, the ne
step in the evolution of the worship of t
god was, that these unwrought stones were replaced
square stones as images. Then, these square stones beg
to be replaced, at times, by pillars. Then, in Arcadia a
Athens, "a boundary stone or pillar, a thing to mark
sanctity of a spot, whether it were street or market-pl
or tomb"[3] was called a "Herm." Such "herms" or pill
which served, at first, as images of Hermes, were worshipp
This worship existed long before Homer. The pillars w
then considered to be something like sanctuaries.

One Hermes mistaken for another Hermes

Now, it seems, that this connection of the ancient Gre
god Hermes with pillars had led to the lege
of Hermes, the great grandson of No
being the discoverer of the pillars with the seven liberal scienc

We see, from what is said above, that, at first, unwroug
stones served as images of Hermes and other gods. Th
unwrought stones were then replaced by 'square' stones, th
by pillars of stones, then, as architecture grew, by sanctuari
So, as said above, I think, that, by the word "pillar
in the Legend of Hermes (mistaken for god Hermes), w
must not understand ordinary pillars. All the seven liber

[1] Mackey, I, p. 51. [2] "The Religion of Ancient Greece," by Miss Ja
Ellen Harrien, (1905), p. 14. [3] Ibid. p. 19.

iences cannot be written on the outside surface of the pillars. o, what is meant seems to be some form of pillar-like tructures in which the writings were deposited.

Hermes and his cred Fire

It is said, that the above-said Hermes considered "Sacred Fire" to be the emblem of "Science." His disciples were enjoined to keep it burning onstantly. If they allowed it to be extinct, they were liable the penalty of death. The extinction of the "Sacred Fire," hich was the Emblem of the knowledge of science, was aken to be a break or an interruption in the continuity of he transmission of the liberal sciences from one generation to nother. Therefore such an extinction of the Sacred Fire, which meant a break in the continuity of the knowledge of cience, was a universal calamity, because it signified disorder and chaos in the intellectual and moral world.

The Hermes of the Egyptians and the Greeks, and the Haoma of the Avesta

This Hermes of the Egyptians and of the Greeks resembles the Haoma of the Avesta in many respects.

(*a*) Just as there were three different persons of the name of Hermes, so there were three different persons of the name of Haoma. One was Haoma Dûraôsha.[1] The second was Haoma Frâshmi.[2] The third was Haoma Kharênangha.[3]

(*b*) Just as the three Hermes were all latterly known as Hermes Trismegistus, so the Haomas, especially the first two, were known as Haoma Dûraôsha, *i.e.*, Haoma, the immortal.

(*c*) Just as Hermes was considered as a type of the supreme Being, so Haoma was considered as a Yazata or an angel.[4]

(*d*) Just as Hermes was considered to be the author of many books, so was Haoma.[5]

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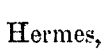
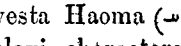
[1] Yaçna IX. 2, 4, 6, 10, 13. [2] Yasht IX, (Gosh) 17; XVII. (Ashi) 37 38, 39. [3] Yasht XIII, (Farvardin) 116. [4] S. B. E., Vol. V., Bundehesh VII. 3; XXV. II, 24; Zâdsparam VI. 3; Shâyasht lâ Shâyasht XI. 4, 6; S. B. E., Vol XXXVII, Dinkard Daftar IX, Chap. XLIII. 6. [5] Yaçna X. 18; LVII. (Srosh Yasht) 19.

(*e*) Just as Hermes was "the patron deity of learning,"[1] so was Haoma a Vaedhâ-paiti," *i. e.*, a Master of Learning.[2]

(*f*) Just as Hermes was "the founder of religious rites,"[3] so was Haoma. He had his own ceremonies and had even his religion.[4]

Their very names suggest an identification

Their very names, Haoma and Hermes, suggest an identification. The Avesta Haoma (), when written in Pahlavi characters, is written thus . As the second letter in this word has various readings, it can be read as 'r.' So, the word can be read as Harma. The last letter 's' of the word Hermes is the letter of which Herodotus[5] says, that it always occurs at the end of Persian names. It is the 's' of the nominative singular form and is found in the Avesta word itself in conjunction with a particle, *e. g.*,  , 'Haomascha' (Vend. XIX. 19), which word, in its Pahlavi form, may be read Harmas(cha) or Hermes(cha).

The Rod of Hermes and The Tree of Haoma

Hermes is usually represented with a caduceus, *i.e.*, a rod or a wand, with two serpents twined round it, in his hand. This wand is a symbol of Power. The two serpents symbolize Wisdom. These two serpents twining round the wand of Hermes assume a spiral movement upwards. This spiral typifies the gradual construction of the Universe. Now this legend of Hermes, his rod and the serpents is compared to the legend of Haoma, his tree and the fish.[6] Just as Hermes has his rod, Haoma has his Haoma tree. In later Pahlavi books a Haoma tree is spoken of as Haoma *Safid*, *i.e.*, the white Haoma. It is guided by ten fish known as the *Kara* fish. These fish always turn round the tree of the white Haoma for its protection. Their constant circular movement

[1] Mackey I. 51. [2] Yaçna IX. 27. [3] Mackey I. 50. [4] Yasht (Meher) 89 [5] Bk. I. 144. [6] Vide Mr. Kanga's paper on "The Haoma and the ten Kara fish of the Bundahishn, and the Tree of Knowledge and Life and the Serpent of the Bible: A comparison," in the Spiegel Memorial Volume.

also assumes a spiral movement. This also then typifies or symbolizes the gradual constructive force of the Universe.

The moral of the Legend of Haoma and Hermes

Now what do these legends, the one of Hermes and his wand entwined by the serpents forming a spiral movement, and the other of Haoma and his tree entwined by the fish forming a spiral movement, signify? As Hermes and Haoma, both symbolize Learning and Knowledge, the two legends signify that Man must strive for the spiral movement upwards and continue the torch of learning and knowledge. Just as Hermes, who discovered the pillars according to the Traditional History pursued by the Legend of the Craft, has been the intermediary medium to pass down to us the knowledge of Masonry and the seven liberal sciences, so, let us strive, each according to his ability, to keep the torch of learning and knowledge ever burning and pass it down to the next generation.

IX.

IV. FOURTH PART OF THE LEGEND. THE LEGEND OF BABYLON AND NIMROD.

Now, we come to the fourth important part of the Legend, which refers to the Tower of Babylon as the place where Masonry was first made use of, and says, that Nimrod, the king of Babylon, had a hand in building it.

We will treat this part under two heads:

A. Firstly, we will speak of Babel or Babylon, and the part it is represented to play in the traditional history, both (*a*) according to the Legend of the Craft, and (*b*) according to the modern view of Masonry as exemplified in the ritual of the Craft.

B. Secondly, we will speak of Nimrod himself and the part he played in connection with the building of Babylon.

A—FIRST HEAD. PART PLAYED BY BABYLON IN THE LEGENDARY HISTORY OF THE CRAFT.

A—First Head of the Fourth Part of the Legend. (a) Part played by Babylon in the Legendary History according to the Legend of the Craft

The Legend of the Craft thus speaks of the Tower of Babylon. "At the making of the Tower of Babylon, there was masonry first made much of. And the king of Babylon that height Nemroth (*i.e.*, who was called Nimrod) was a mason himself; and loved well the science.

. . . . . And when the city of Nyneve and other cities of the East should be made, Nemrothe, the King of Babylon, sent thither three score Masons at the rogation (*i.e.*, invitation) of the King of Nyneve, his cosen (*i.e.*, cousin). And when he sent them forth, he gave them a charge on (*i.e.*, in) this manner. That they should be true each of them to other and that they should love truly together, and that they should serve their lord truly for their pay; so that the master may have worship and all that long (*i.e.*, belong) to him. And other more charges he gave them. And this was the first time that ever Masons had any charge of his science."[1]

Dr. Mackey gives the following three forms of the Legend of the Tower of Babylon, as presented by five different sources:

Three forms of the Legend of the Tower of Babel, as presented by five different documents

1 The First Form

The first form of the legend, is presented by the Halliwell poem. It refers to the building of the Tower and says that the work was interrupted by the confusion of tongues and the consequent dispersion of the builders. But, it makes no mention whatever of Masonry at the time of its construction. In fact, while the Legend, as generally accepted later on, takes the Tower of Babylon to be the first place where masonry was made use of, the Halliwell poem says, that Masonry was first made use of in Egypt by Euclid, many years after the date of the construction of the Tower

1 Mackey, I, p. 20. I give the passage with modern spelling.

of Babylon. There is one great anachronism in this form. It is this, that it attributes to Nebuchadnezzar the construction of the Tower of Babylon, while, as a matter of fact, Nebuchadnezzar is believed to have lived about six centuries after the construction of the Tower.

2 The Second Form

The second form of the Legend of the Tower of Babylon is presented by the Cooke manuscript and by the later manuscripts, the earliest of which is the Dowland manuscript (1550 A. D.), whose general version of the Legend of the Craft we have given above. This form of the Legend attributes the origin of Masonry, as mentioned in our narrative of the Legend of the Craft, to the time of the building of the Tower, and to Nimrod, who is said to be the first Grand-Master and who was the first Mason to have made the charge, *i.e.*, to have made "the first constitution that the Masons ever had."[1]

This form of the Legend further says, that Nimrod sent to his cousin Asshur the son of Shem, who was a great Mason, a number of workmen to assist him in building the city of Nimrod. It was from Babylon that Masonry was next carried to Egypt. The whole Fraternity of Masonry accepted the above form of the Legend of the Tower of Babylon, upto the end of the 17th or the beginning of the 18th century.

3 The Third form of the Legend of the Tower

The third form of the Legend of the Tower of Babylon is presented by two documents:

(1) The Constitutions of the Free-Masons published by Anderson in 1723, by the authority of the Grand Lodge of England. According to Mackey, Anderson had, in the compilation of these constitutions, the advantage of some old manuscripts which have since been lost. But, besides that, he is said to have given full play to his inventive genius. His work being under the authority of the Grand Lodge, his form of the Legend, which

[1] Mackey, I, p.59.

Mackey terms the Andersonian Legend of the Tower of Babylon, was accepted by the Fraternity "for at least the whole of the 18th century."

(2) The second document presenting the third form of the Legend of the Tower is a document called "The York Constitutions" published in 1810 by Dr. Krause in his work "The Three Oldest Documents of the Brotherhood of Freemasons." The authority of the document, which was in German, is said to be an English copy supposed "to be a genuine exemplar of the Constitutions enacted at York in 926," which we have referred to above in our narrative of the Legend of the Craft.

Mackey quotes[1] this third form of the Legend from both these documents and his quotations show, as he says, that the main fact in both is, to some extent, similar.

The second & third forms agree in one point

This third form ascribes to the Tower of Babylon, the credit of being the place where Masonry was first originated. So far, it supports the above-described second form of the Legend.

They differ in 2 points; (a) First point of difference: Asshur is not named in the third form

But there are two points of difference. Firstly, this third form does not refer to Asshur who is spoken of in the second form of the Legend as a great Mason and as the builder of Nineveh. The versions of this third form, as given in both the manuscripts, represent Nimrod himself as building a great city after the fall of the Tower. Dr. Krause's document does not name that city, but Anderson's document names Nineveh, as one among the several cities that he built. Though Dr. Krause's document does not name the district, Anderson's document names it as Assyria.

As Mackey points out, the word Asshur, referred to in the second form of the Legend as the person to whom Nimrod

[1] Vol I, pp. 58-59.

sent his masons to build the town of Nineveh, is not the name of a person, but is the name of a country, *viz.*, Assyria. We will speak of this point later on.

(*b*) Second point of difference: Masonry next went, not to Egypt, but to the Land of the Magi

Again, there is a second point of difference. It is this: According to the second form, though Masonry originated in Babylon at the time of the construction of the Tower, it went from thence to Egypt. But, according to this third form, it did not go from Babylon to Egypt, but went to Chaldea. It was "propagated after the dispersion by the Magi in the land of the Chaldeans."[1]

This legend, a conviction of the Masons of the 18th century

This form was a settled belief of the fraternity during the whole of the 18th century. They believed that Masonry began with Nimrod at Babylon, and from there was propagated in the country of the Chaldeans. Mackey thus speaks of the legend:

"Thus, in Smith's 'Use and Abuse of Freemasonry,' published in 1783, it is said that after the Flood the Masons were first called Noachidæ, and afterwards sages or wise men, Chaldeans, etc. . And Northouck, who, in 1784, by order of the Grand Lodge, published an edition of the Constitutions far superior to that of Anderson, says that Nimrod founded the empire of Babylon, and that 'under him flourished those *learned mathematicians* whose successors were styled Magi or wise men.'"[2]

A modern form, repudiating the belief that Masonry began at Babylon

But, the above conviction, that Masonry originated at Babylon, was soon repudiated at the end of the 18th or at the commencement of the 19th century. It gave way to the belief, that it was at the Temple of Jerusalem that Masonry began, and not at the Tower of Babylon, and that it was Solomon who was the "first Grand Master", and not Nimrod. Thus the form which the Legend of the Tower of Babylon has, at present, assumed, can be thus briefly described:

[1] Mackey, I, p. 60. [2] Mackey, I, p. 60.

"Before the Flood there was a system of religious instruction, which, from the resemblance of its legendary and symbolic character to that of Freemasonry, has been called by some authors "antediluvian Masonry." This system was preserved by Noah, and after the deluge, was communicated by him to his immediate descendants. This system was lost at the time of the dispersion of mankind, and corrupted by the pagans in their Mysteries. But subsequently it was purified, and Freemasonry, as we now have it, was organized by the King of Israel at the time of the building of the Temple."[1]

This view exemplified by American ritual

This form is exemplified, as Mackey points out, by the present American ritual supposed to have been invented at the end of the 18th century. "In this ritual, ... the aspirant is supposed to represent one who is travelling from the intellectual blindness of the profane world into the brightness of Masonry, in whose arena he expects to find the light and truth, the search for which is represented by his initiation. This symbolic journey is supposed to begin at the Tower of Babel, where, in the language of the ritual 'language was confounded and Masonry lost,' and to terminate at the Temple of Solomon, where, language was restored and Masonry found."[2]

The moral of the American ritual

On pondering over this explanation of the American ritual, I think, that the 'great secret' which, according to our ritual and its wording, we aim at, must be Perfection,—Perfection symbolically in the art of Masonry, but really in the knowledge of our respective professions or lines of business, and Perfection in our character. The Great Geometrician is the type of this Perfection. Let us all imitate Him. This is the Great Secret.

The view presented by the present form of the Legend

The view then, which the present form of the Legend presents is this: There was intellectual Light before and upto the time of the few immediate descendants of Noah. Then, with the dispersion of mankind which followed the fall of the

[1] Mackey, I, p. 61. [2] Ibid,

Tower of Babel, there came in Intellectual Darkness. This darkness was finally relieved at the time when the Temple of Jerusalem was built.

Thus, in the present form of the Legend, the Tower of Babel is degraded from its former higher pedestal of being the birth-place of Masonry and lowered to the position of being "simply the symbol of the darkness and ignorance of the profane world as contradistinguished from the light and knowledge to be derived from an initiation into the system of Speculative Masonry." [1]

Mackey's protest against the degradation of the Tower of Babel by the modern ritualists

Though the above may be, and must be, the moral of the American ritual, the language of the ritual certainly throws a slur upon the glory of the Tower of Babel, and, at its expense, elevates the fame of the Temple of Jerusalem. Mackey protests against this degradation of the one and elevation of the other, and, in order to do so, attaches proper importance to the Legend of the Babel as given in our Legend of the Craft, which gives due importance to it in its account, as one of the landmarks in the history of the Craft. He says :—

"But the old masons who formed the Legend of the Craft were conforming more than these modern ritualists to the truth of history when they assigned to Babylon the glory of being the original source of the sciences. So far from its being a place of intellectual darkness, we learn from the cuneiform inscriptions, that the Ancient Babylonians, and their copyists, the Assyrians, were in possession of a wonderful literature. . . . We see, therefore, that the Masons of the present day are wrong when they make Babel or Babylon the symbol of intellectual darkness, and suppose that there the light of Masonry was for a time extinguished to be re-illumined only at the Temple of Solomon.

"And again the Legend of the Craft indicates its character, and correctly clothes an historical fact in symbolic language,

[1] Mackey, I, p. 61.

when it portrays Babylonia, which was undoubtedly the fountain of all Semitic science and architecture, as also the birth-place of Operative Masonry."[1]

The Legend of the Tower of Babel holds its own position

The examination of the Legend of the Tower of Babel then shows that the modern ritual, which gives to the Temple of Jerusalem the honour of being the first place where Masonry was used as a science, and to king Solomon, the honour of being the first Master of Masons, is somewhat wrong. The Legend of the Craft, which gives the Legendary History of the institution, gives the place of honour very properly to the Tower of Babel and to its builder Nimrod. It was Nimrod who gave the first charge to the Masons working under him.

X

B. SECOND HEAD OF THE FOURTH PART OF THE LEGEND. THE LEGEND OF NIMROD.

We have seen, in the preceding section, that the Fraternity, at present, generally confers upon Solomon the honour of being the first Grand Master of Freemasonry, and upon his Temple of Jerusalem, the honour of being the first place where Masonry was first made use of and regularly established, but that the Legend of the Craft has bestowed the honour upon Nimrod and his Babylon, and has placed not only Babylon in its proper place in the Legendary History of Freemasonry, but also Nimrod, the builder of the Tower and the founder of Babylon.

Why was Nimrod deprived of the place of honour?

Now, the question is, "Why is it that modern Masonry has deprived Nimrod of the honour due to him and assigned that honour to Solomon, the King of Israel?" The answer is, that he was deprived of that honour because later writers took him to be altogether a tyrannical monarch.

[1] Mackey, pp. 60-62.

The old Testament does not portray him in a bad light. It says of him, "Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord. And the beginning of his kingdom was Babel."[1]

He was a tyrant

Though the Genesis does not give a bad picture of him, yet ancient and modern writers paint him in a bad light. Josephus portrays him, as pointed out by Mackey, "as a tyrant in his government of his people, vain-glorious of his great power, a despiser and hater of God."[2]

Later Masonic writers have perhaps followed Josephus, and taking Nimrod to be a bad tyrannical king, thought it advisable to omit his name as that of a great sovereign who had helped Freemasonry.

Mackey says that Josephus probably followed some Oriental writers in his dark picture of Nimrod. He thinks, that as the Genesis does not paint him in a bad light, the Oriental writers were wrong in painting him black, and that, therefore, Josephus who followed them, was also wrong.

We will examine here, how far Mackey is right in this assumption. We will see, what the Oriental writers, and among them the writers of our old Parsi books, have to say of him.

Support from Parsi books that Nimrod was a tyrant

The Parsi books do not speak of Nimrod, but they speak of Zohâk, whose Avesta name is Azi Dahâka and whose other name is Baêvar-aspa. This Azi Dahâka of the Avesta, or Zohâk or Baêvar-aspa of later Pahlavi, Pâzend and Persian books is identical with the Nimrod of the Old Testament. Now, we know, that Azi Dahâka or Zohâk is, according to the Parsi books, a tyrant. So the picture of Nimrod given by Josephus and other writers as a tyrant is correct. But, then, in order to show that this conclusion is correct, we must prove that Nimrod is identical with Zohâk.

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1 Genesis Chap. X, 8-10. 2 Mackey, I, p. 64.

Nimrod identical with Zohâk: Proofs

There are several facts which lead to show that Nimrod and Zohâk are identical. When I say that they are identical, I do not say so with regard to their times, which it is difficult to determine with certainty. But they are identical from many points of resemblance in their character and their acts. Several facts lead us to this identification.

First Proof: Both, (A) Nimrod and (B) Zohâk are said to have founded Babylon

I. The first proof for this identification is, that both are said to have founded the city of Babylon. Nimrod founded Babel or Babylon. Azi-dahâka or Zohâk founded Bawri, Babul or Babylon.

(A) Nimrod founded Babylon. (a) According to the Genesis

(A) Nimrod is said to have founded Babylon. The Genesis (Chapter X. 8-11) alludes to this fact when it says "Cush begat Nimrod . . . . And the beginning of his kingdom was Babel (Babylon.)"

(b) According to the Legend of the Craft

The Legend of the Craft, as described in the Dowland manuscript, supposed to have been written in about 1500 A. D., thus refers to the fact: "And at the making of the Tower of Babylon there was Masonrye first made much of. And the King of Babylon that height Nimrothe[1] was a mason himself"[2].

(c) According to Maçoudi

Coming to Oriental writers, Maçoudi[3], who lived in the tenth century after Christ, also attributes the foundation of Babylon to Nimrod.

(B) Zohâk founded Babylon

(B) Now Zohâk also is said to have founded Babylon. There are several authorities which directly and indirectly say so.

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[1] *i. e.*, who was called Nimrod. [2] Mackey, I, p. 20, [3] Maçoudi, traduit par Barbier de Meynard, Vol. I, p. 78.

(a) According to the Avesta : (1) The Âbân Yasht and (2) the Râm Yasht

(*a*) The oldest authority for this statement is the Avesta. (1) The Âbân Yasht connects Zohâk with Babylon which is called Bawri (𐬌𐬀𐬎𐬁) in the Avesta and Babyrus (𐎲𐎠𐎱𐎢𐎽) in the Cuneiform Inscriptions [1]. It says

𐬀𐬎𐬎𐬀𐬌𐬀𐬎𐬁 𐬌𐬀𐬎𐬁𐬀𐬎𐬁𐬀𐬎𐬁 𐬌𐬀𐬎𐬁𐬀𐬎𐬁𐬀𐬎𐬁 𐬌𐬀𐬎𐬁𐬀𐬎𐬁𐬀𐬎𐬁 𐬀𐬎𐬎𐬀𐬌𐬀𐬎𐬁 𐬌𐬀𐬎𐬁𐬀𐬎𐬁𐬀𐬎𐬁 𐬌𐬀𐬎𐬁𐬀𐬎𐬁𐬀𐬎𐬁 [2].

"To her (*i. e.*, to Ardviçura Anâhita), the three-mouthed Azi Dahâka paid homage in the country of Bawri (Babylon)".

(2) The Râm Yasht similarly connects Azi Dahâka or Zohâk with a place called 'Kvirinta-Duzita' (𐬵𐬀𐬎𐬁𐬀𐬎𐬁𐬀𐬎𐬁 𐬵𐬀𐬎𐬁𐬀𐬎𐬁𐬀𐬎𐬁 𐬵𐬀𐬎𐬁𐬀𐬎𐬁𐬀𐬎𐬁) [3]. This Kvirinta Duzita is the 'Kang Dazhukht' (کنگ دژ دخت) of the Shâhnâmeh of Firdousi [4].

Now, as pointed out by Justi, according to the author of Mujmil al-Tavârikh, the Kvirinta Duzita of the Avesta or the Kang-i Dazhukht of Firdousi is the place Kalang Dis near Babylon in which Zohâk lived. Thus, the Râm Yasht also connects Zohâk with Babylon.

Let us note here, that the place, 'Kvirinta,' in which Zohâk lived, is said to be 'duzita' (𐬵𐬀𐬎𐬁𐬀𐬎𐬁𐬀𐬎𐬁), *i.e.*, "accursed" the Avesta, but Mahomedan writers speak of Babylon as Bait al-mukaddas', *i. e.*, "a holy place".

(b) According to Pahlavi treatise

(*b*) The Pahlavi treatise of Shatrôihâ-i Airân alludes to its being founded by Zohâk. It says of Babylon, which is called Bâwir in Pahlavi :

'Shatrostân-i Bâwir pavan khudâi-i Jam kard. Avash Tir âkhtar tamman barâ bast va mârik haft duâzdeh-i akhtarân avâkhtarân va hashtûm bâhrek pavan châtukiyeh val Mitro a avârik barâ namûd'.

"The city of Bâwir (Babylon) was founded in the reign of Jam (shed). He (*i.e.*, the founder of the city) fixed there (the direction of) the planet Mercury. (By the situation of the

[1] Behistoun, I, 6. [2] Yasht V, 29. [3] Yasht XV, 19. [4] 'Le Livre des Rois' par M. Mohl, Vol. I, p. 96.

city or its building) he pointed out magically the seven planets, the twelve constellations and signs of the Zodiac and the eighth part (of the heavens) towards the Sun and other planets"[1].

Now Zohâk was a contemporary of Jamshed. So Babylon is said to have been founded in the reign of Jamshed.

(c) Coming to Mahomedan writers, (1) Firdousi connec

(c) According to Mahomedan authors: (1) Firdousi

him with Babylon (M. Mohl, Vol. I, p. 97.)

(2) Ebn Haukal, the Arab Geographer, attributes the foun-

(2) According to Ebn Haukal

dation of Babylon to Zohâk. He says that "Babel (Babylon) was founded by Zohâk Piurasp (Bivarasp)."[2]

(3) Edrisi, another ancient Arab writer, also attributes the

(3) According to Ebn Haukal

foundation of Babylon to Zohâk. He says of Babel (Babylon): La plus antique ville de l'Irac et dont la fondation remonte à l'époque de Kanaaniens qui l'habitèrent ..... on rapporte qu'elle fut bâtie par Zohâk (Edrisi traduit par Jaubert, Vol. II, pp. 160-61).

(d) Again, the very name of Babylon points to its being

(d) According to the meaning of the very name of Babylon

founded by Zohâk. "According to the Bundehesh[3] and the Shâhnâmeh[4] (and Eb Haukal's Geography[5]), Azi Dahâka Zohâk was also known as Bivarasp, because, as Firdousi says, was the master of 10,000 (bîvar, Av. baêvare) horses (asp). think then, that Bawri, the original form of the later nam Babel, derived its name from the name of its founder, Baêva or Bîvar-asp. The second part (asp) of the compound word dropped. We find another instance of this kind of the droppin of the latter part, in the name of Tahmuras. The original name is Takhma-urupa, but in the Farvardin Yasht, we find the name

[1] Vide my Aîyâdgâr-i Zarîrân, Shatrôihâ-i Airân, etc. p. 75. [2] Ousley's Oriental Geography p. 70. [3] S. B. E, V (West) XXIX, 9; Justi, p. 69, l. 19. Vide my Bundehesh, p. 149. [4] Mohl, I, p. 56, l 59. [5] Ousley's Oriental Geography, p. 70.

in its other form, 'Takhma,' the latter part 'urupa' being dropped"[1]. The word Tehmurasp, has latterly become Tehmuras and then simply Tehmur.

So Nimrod is the same as Zohâk

Thus, these two sets of references, the one showing that Babylon was founded by Nimrod, and the other, that it was found by Zohâk, lead us to identify Nimrod with Zohâk. Malcolm[2] also says, that Oriental writers identify Nimrod with Zohâk.

II. Second Proof of Nimrod being same as Zohâk; Both knew the sciences, especially Masonry

II. Secondly, in the above passage of the Pahlavi treatise, we have a clear reference to Zohâk possessing a knowledge of the sciences, especially of Astronomy and Masonry, because the city is represented to have been built in a certain position with respect to the stars and the constellations. Now, the Legend of the Craft attributes to Nimrod the knowledge of the sciences, especially Masonry.

Thus these references,—one pointing to Nimrod, and the other to Zohâk, as versed in the sciences—also lead to show that Nimrod is identical with Zohâk.

III. Third Proof: Izdubar a name of Nimrod, same as Azidahâka a name of Zohâk

III. The late George Smith, a well-known Babylonian and Assyrian scholar, identifies a Babylonian monarch named Izdubar with Nimrod.[3] I think, that this word Izdubar, which is a name of Nimrod is another form of Azidahâka, a name of Zohâk.

Zohâk, like Nimrod, deprived of the place of honour in Parsi books

We have so far seen, that the Nimrod of the Bible and of the Legendary history of the Craft of Masonry is identical with the Zohâk of Parsi books. Now, in the Pahlavi treatise of the Matrôihâ-i Airân above referred to, we find a list of the names of eight kings of Persia, commencing from Jamshed and ending

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1 Vide my paper on "The Etymology of a few towns of Central and Western Asia, as given by Eastern writers", Journal B. B. R. A. S., XX. pp. 27-33. Vide my Asiatic papers, p.184. 2 Malcolm's History of Persia, Vol. I, p. 12. 3 Mackey, I, p. 65.

with Gushtâsp, including the name of Zohâk. There, while speaking of the collections of books in the reigns of these kings, Zohâk's name is not included. Why was it so ? The reply is the same as that given above in the case of Nimrod. As he was considered a bad ruler, it was thought advisable not to reckon or notice the books of learning and science prepared or collected in his reign.

How to account for the Genesis not speaking of him as a bad king?

Now the question remains, "How is it that the Genesis, when speaking of him, does not at all allude to his tyrannical conduct referred to by Josephus and by other Oriental writers"? I think, the words of the Genesis "He *began* to be a mighty one on the earth" seem to point to an explanation. The writer of the Genesis speaks of his career in the beginning. According to the Shâhnâmeh, even Zohâk was a good personage in the beginning of his life. Just as Nimrod was mighty, according to the Genesis, Zohâk was brave and active (dalir va sabaksâr دلیر و سبکسار). Again, in the beginning, he was virtuous, and it was the devil who turned him from the path of virtue. [1] (Mohl, I, p. 56).

This shows that Zohâk was not altogether bad from the very beginning of his life. We learn, not only from Firdousi, but also from the Avesta, that, though a bad king as far as the political and the literary history of his country was concerned, he was not altogether so bad, as not to serve as a model in other subjects. So, in the Âfrîn-i Spitamân Zarthosht, one of the blessings is invoked in his name. There it is said:

'Hazangra-yaokhshtyô bavâhi yatha Azôish Dahâkâ agha-daêna', *i. e.*, "Be a man of a thousand contrivance like Zohâk of bad principles."

We see from these facts of the identification of Nimrod and Zohâk, that Mackey seems to be mistaken in concluding from the fact of the silence of the Genesis in the matter of

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[1] چنان بد کرا بایس روزی بگاه — بیامد بسان یکی نیکخواه
دل مهتر از راه نیکی ببرد — چران گرش گفتار اورا سپرد

Nimrod's later conduct, that the Oriental writers, and Josephus who followed them, were wrong in painting Nimrod or Zohâk as a tyrant.

Again we must bear in mind, that the writers of the particular passage of the Genesis had to write from one point of view, while the other writers had to write from another point of view. So, two sets of writers writing from different points of view may differ. Take the case above referred to, of the place of Zohâk. The Mahomedan writers speak of his place of Babylon as 'Bait ul-Mukaddas' or 'The Holy place" (Firdousi, Mohl, I, p. 97), but the writer of the Avesta speaks of it as 'duzita' *i. e.*, the accursed."

All these facts show, that Nimrod being on the whole a bad ruler, modern writers on Masonry perhaps thought it advisable to degrade him from his place of honour as the first person to use Masonry in building the Tower of Babylon and to elevate Solomon in his place.

XI

7. FIFTH PART OF THE LEGEND. NIMROD AND NINEVEH.

The Legend of the Craft connects the name of Nimrod with Nineveh, and says, that he had an active hand in the building of that city. He sent 60 masons to his cousin, the King of Nineveh, to build the city, and, while sending them there, gave them a charge which was the first Masonic charge delivered by a Master, as noted in the traditional history of the Craft.

Who was the real founder of Nineveh? Was it Asshur?

Now, who was the real founder of Nineveh? The Halliwell poem, which is the oldest manuscript of the Legend of the Craft, says nothing on the point. But the Cooke manuscript, and the later manuscripts, the earliest of which is the Dowland manuscript (1550 A. D.), say, that it was Ashur or Asshur, the cousin of Nimrod. They say, that Nimrod helped him by sending his masons to him, and he built the city of Nineveh with their

assistance. Then again, later authorities, such as Anderson's Constitutions and Krause's York Constitutions say nothing of this Ashur or Asshur.

A faulty translation of the verse of the Bible (Genesis X, 11)

The manuscripts of the Legend of the Craft which attribute the foundation of Nineveh to Asshur, the cousin of Nimrod, seem to have rested upon the authority of the Bible. In the Genesis we read "And the beginning of his (Nimrod's) kingdom was Babel..... out of that land went forth Asshur and builded Nineveh"[1]. Of this version of the passage of the Genesis, Mackey says: "The most learned commentators have differed as regards the translation of the 11th verse. The Septuagint, the Vulgate, Luther's and our own recognized version say 'out of that land went forth Ashur and builded Nineveh.' Higden in the Polichronicon, which, I have already said, was the source of the Masonic Legend, adopts the same version. And the Cooke and the later manuscripts assign the building of Nineveh and the other cities of Assyria to Ashur the son of Shem and the kinsman of Nimrod, who assisted him with workmen. Such was the legend until the beginning of the 18th century.

"But the best modern Hebrew Scholars, such as Borhart Le Clere, Gesenius and a great many others, insist that *Ashur* is not the name of a person, but of a country, and that the passage should be rendered: 'out of that land he (Nimrod) went forth to Assyria and builded Nineveh.....' This is the form of the legend that was adopted by Dr. Anderson and by the author of the Krause document, and after the publication of Anderson's work it took the place of the older form."[2]

Thus, we see, on the authority of the best Hebrew Scholars mentioned by Mackey, that the Legend of the Craft, as generally adopted, is wrong in assigning the foundation of Nineveh to Ashur. We learn that the word Ashur is the name of the country in which Nineveh is situated.

1 Genesis X, 10-11. 2 Mackey, I, pp. 64-65.

A Pahlavi treatise helps us to say that the translation is faulty

Now, let us see, if any of our Parsi books helps us on the subject of the translation of the above 11th verse of the 10th chapter of Genesis, on which, as Mackey says, the most learned commentators have differed. The Pahlavi treatise of "Shatrôihâ-i Airân" helps us a little in this direction. While speaking of the founders of the different well-known cities of Asia, which were at one time or another under the authority of the King of Irân, and which, therefore, formed the part of what, we—on the analogy of the phrase "the Greater Britain" that has latterly come into use—may call the "Greater Irân", it says of Nineveh:[1]

'Shatrostâu-i Ninav Ninav-i Yurâshân kard va pavan nishmanîyeh val Kai-Kavâd mat,' *i.e.*, "Ninav of Yurâs founded the city of Ninav and Kai-Kobâd got it (as a present) in marriage." It then adds, that "Tur-Barâtarûsh, for the protection of his own life, made all its fortifications by means of magic."

The Yuras 𐬬𐬎𐬭𐬀𐬯 referred to in the Pahlavi treatise is the Jonas referred to in the Bible. The word can be read Yuras or Jonas. The Bible supports the Pahlavi writer in the matter of his connecting the name of Yuras or Jonas with Nineveh. In the Old Testament we read: "Now the word of the Lord came unto Jonah, the son of Amittai, saying, 'Arise, go to Nineveh'" (Jonah I, 1 and 2). The Pahlavi treatise adds that this town of Nineveh came to the hands of Kaikobâd as dowry or marriage gift.

Kinneir says "on the opposite bank of the Tigris ..... the village of Nunia, and sepulchre of the prophet Jonas, seem to point out the position of Nineveh ..... Its origin is ascribed by profane writers to Ninus, and in the scriptures to Ashur, the son of Shem, or Nimrod, the son of Cush."[2]

Thus "the profane writers" tell us that Ninus was the name of the King of Nineveh. So it was to him that Nimrod had sent a band of masons.

1 Vide my Aiyâdgâr-i Zarîrân and Shatrôihâ-i Irân, pp. 114-115.

2 Kinneir's Persian Empire, pp. 258-59.

The Legend of the Craft, on the other hand, explains why "the profane writers" assign the building of Nineveh to Ninus and the sepulchre to Nimrod. It says that though the King of Nineveh was the real builder, Nimrod was chiefly instrumental in getting it built, as it was he who sent to Nineveh a large number of masons.

Thus, we learn from the Pahlavi treatise, that the builder of Nineveh was one Ninav or Ninus and not Asshur, as said by a faulty version of the Bible and as asserted by the Legend of the Craft on the authority of that faulty version.

The building of Nineveh, a landmark in the Legendary History of Masonry

We learn from this legendary history of Freemasonry, that the event of the building of Nineveh was a landmark, a very important landmark in that history. Not only Nimrod and Nineveh are mentioned in connection with it, but the Pahlavi treatise also connects one Tur-i Barâtarûsh with it. It says that he built its fortifications. We are not sure who this person was. We come across one person of that name, and he was the person who killed Zoroaster when he was busy in saying his prayers in the Temple.

Diodorus on the building of Nineveh

Diodorus thus speaks of the fortification of Nineveh referred to in the Pahlavi treatise. "It was surrounded by walls a hundred feet high and so wide that three chariots could drive abreast upon the and was fortified by 1500 towers of 200 feet in height."

XII.

VI. SIXTH PART OF THE LEGEND. THE LEGEND OF ABRAHAM.

Discrepancies in the different Manuscripts in the matter of Abraham and Euclid

Though all the manuscripts of the Legend of the Craft agree on the main points of the Legend which relate to Abraham and Euclid, yet there are slight discrepancies. The Halliwell MS. makes no allusion to Abraham as the teacher of Euclid, but attributes the foundation of Masonry

to Euclid himself, and it is for this reason that his manuscript, which is in a poetical form, is called "The Constitutions of the Art of Geometry according to Euclid." The Cooke manuscript, which comes next to Halliwell's manuscript in point of date, though it calls Euclid a pupil of Abraham, says, that he was one of the first founders of Geometry.

Abraham taught the sciences to the Chaldean Magi and to the Egyptian Hermes

The Krause manuscript (A. D. 1714-23) says, that the learned priests and mathematicians known as the Chaldean Magi (*i. e.*, the Mobads or priests of Chaldea) had learned the sciences from Abraham. After teaching the Magi, Abraham came to Egypt and taught the sciences to Hermes, who was called Trismegistus, *i. e.*, the thrice great, because he was (1) a scientific man, (2) a priest, and (3) a natural philosopher at the same time. Afterwards Euclid collected the principal sciences and called them Geometry. The Greeks and Romans called these sciences Architecture.

XIII

VII. SEVENTH PART OF THE LEGEND. THE LEGEND OF EUCLID.

An additional particular in the Cooke manuscript. The Inundation of the Nile led to prosperity and increase of population

We have given above, in the narration of the Legend of the Craft, the Legend of Euclid as generally given in all the manuscripts. But the Cooke manuscript adds one more interesting particular. It says "In his time there was an inundation of the Nile, and he taught them to make dykes and walls to restrain the water, and measured the land by means of Geometry, and divided it among the inhabitants, so that every man could enclose his property with ditches and walls. In consequence of this the land became fertile, and the population increased to such a degree, that there was found a difficulty in finding for all, employment that would enable them to live. Whereupon,

the nobles gave the government of their children to Euclid who taught them the art of Geometry, so called because he had with its aid measured (*metron*=measure) the land (Gr. *ge*, land), when he built the walls and ditches to separate each one's possession."[1]

The increase of population required further fields of employment. Masonry was such a field

Thus, in these further details, we find, as it were, the reason, why the nobility of Egypt advertised for a competent man who could teach a profession to their sons. The reason was, that with the help of Euclid, the people had got prosperous and the population had increased. So, they wanted new professions for their sons. 'What to do with our sons'? was a question, as pressing then, as now.

The anachronism about Euclid

Now, the relation between Abraham and Euclid as that of a teacher and a pupil, referred to by most of the manuscripts of the Legend of the Craft is an anachronism. The Halliwell manuscript is very wisely silent on this point. Dr. Mackey thus refers to this anachronism:

"It is certainly a very absurd anachronism to make Euclid the contemporary of Abraham, who lived more than two thousand years before him. Nor is it less absurd to suppose that Euclid invented Masonry in Egypt, whence it was carried to India and practiced by King Solomon, since the great geometrician did not flourish until six centuries and a half after the construction of the Temple."[2]

The value of the Legend as 'The symbolical development of certain historical facts"

In spite of this anachronism, the legend is not without its value. Mackey says on this point: "Considered, then, as an historical narrative, the Legend of Euclid is a failure. And yet it has its value as the symbolical development of certain historical facts.

[1] Mackey, I, p. 68. [2] Ibid I, p. 71.

"The prominent points in this Legend, being of course those on which the old believers of it most strenuously dwelt, are:

"1. That Geometry is the groundwork of Masonry;

"2. That Euclid was the most distinguished of all geometricians; and,

"3. That the esoteric method of teaching this as well as all the other sciences which was pursued by the priests of Egypt, was very analogous to that which was adopted by the Operative Masons of the Middle Ages, in imparting to their disciples the geometric and architectural secrets, which constituted what they called the Mystery of the Craft."[1]

The Legend symbolizes the fact of an ultimate connection between Geometry and Religion

We have said above, that Geometry had its beginning or its root, as it were, in religion or religious thought. Its use was made in early times in the construction of the religious temples of Egypt. Again, as we have said above, Masonry also had some connection with religious ideas. So, the Legend connecting Euclid, the acknowledged founder or the father of Geometry, with Masonry, pointed to a connection between Geometry and Religion. As Dr. Mackey says: "The Legend, in fact, symbolizes the well-recognized fact, that in Egypt, in early times—of which there is no historical objection to make Abraham the contemporary—there was a very intimate connection between the science of Geometry and the religious system of the Egyptians; that this religious system embraced also all scientific instruction; that this instruction was secret, and communicated only after an initiation, and that in that way there was a striking analogy between the Egyptian system and that of the mediæval Masons. And this fact of an analogy, the latter sought to embody in the apparent form of an historical narrative, but really in the spirit of a symbolic picture."[2]

[1] Mackey, I, p. 71. [2] Ibid pp. 71-72.

XIV.

VIII. EIGHTH PART OF THE LEGEND. THE LEGEND OF THE TEMPLE OF SOLOMON.

Masonry introduced from Egypt into Judea

We have so far seen from the Legend of the Craft that Masonry had, as it were, its origin at Babylon, and from thence was carried by Abraham to Egypt, where Euclid, having learnt it from him, had developed it. Then from Egypt, the Legend proceeds to say, it was taken to "the land of Beheast" *i.e.*, the Land of Promise, *viz.*, Jerusalem. What the Legend says about this spread of Masonry can be summed up thus:

How was that done?

The children of Israel came to Jerusalem. There David began to build the Temple of Jerusalem. He loved and cherished the Masons employed in his temple. He gave them good wages. He gave them the charges, which he had learned in Egypt from Euclid. Not only that, but he gave them some additional charges.

David died, while the Temple was still being constructed. So, his son Solomon carried on the work. Not only did he carry on his father's original scheme, but he added greatly to it and built a great Temple. Besides the Masons already gathered by his father for the work, he sent for additional Masons from various adjoining countries. So, he had about 8,000 Masons in the work of the Temple. Out of these 8,000, he chose 3,000 as masters or governors or, if we speak in our modern phraseology, as superintendents and surveyors of the work.

In this great work of building the Temple, he was assisted by Iram or Hiram, the King of Tyre. Hiram sent to King Solomon timber from his country for the work of his Temple. This Hiram had a son named Aynon[1] who was

[1] Hiram Abif. Vide supra p. 24, n. 1.

ell versed in Geometry or Masonry. So, he acted as the Chief Master of all the Masons. The Bible, in its third book[1] of the Kings, refers to him. With the aid of these two, *viz.*, Hiram, the King of Tyre, and his son Aynon (Hiram Abif), who was the Chief Master of the Work, Solomon carried on the great work of the Temple. He confirmed the charges that his father David had given to the Masons and also confirmed the manners, *i. e.*, the rules and regulations of the Craft.

This story of the Temple is supported by the Bible

As far as the story of the building of the Temple goes, it is supported by the statements in the book of Kings in the Old Testament. It is historically correct.

The modern assumption that Masonry began with Solomon

We have seen above, that the present assumption of the Masons is, that Masonry began at the Temple of Jerusalem at the hands of Solomon. Those who say so, are supported by the teachings of the modern ritual. Rather the fact is, that the modern ritual, founded at the time when Operative Freemasonry took the form of Speculative Freemasonry, is based on that assumption.

But that assumption is not tenable and is rejected by the school of iconoclasts referred to above. Even if you look to the Legendary history of Freemasonry as a kind of the history of Architecture, the assumption is not correct, because, as we have seen above, the event of the construction of Babylon, which, in itself, is an important landmark in the history of Masonry or Architecture, cannot be lost sight of and deprived of its place of honour. And looking to the event from a really historical point of view also the assumption is not correct.

[1] According to the present cannon, the book of Kings, which was then considered the third book, is now considered to be the first. The two books of Samuel were then considered to be the 1st and 2nd books of the Kings. For the story of the building of the temple *vide* I Kings, V and VI. Here Aynon is referred to as Adoniram (Chap. V. 14.).

The Legend of the Temple, a part of the narrative of Architecture

But still, looking to the Legend of the Craft as part of the history of Architecture, the fact of the building of the Temple an important part of the narrative. Dr. Mackey says on this point:

"Considering the *Legend of the Craft* as merely narrative of the rise and progress of architecture in its connection with a peculiar architectural association, it was natural that in such a narrative some reference should be made to one of the most splendid specimens of ancient architectural art that the ancient world had exhibited. And since this Temple was, by its prominence in the ritual of Jewish worship, intimately connected with both the Jewish and Christian religions, we shall be still less surprised that an association not only so religious, but even ecclesiastical as mediæval Masonry was, should have considered this sacred edifice as one of the cradles of its Institution."[1]

The reason, why Speculative Masonry retained this Legend

We thus see, that the Legendists referred to the story of the Temple, because their Legend of the Craft was, as it were, a history of the rise and fall of Architecture. In this history, they could not omit one of the most important buildings of the ancient world, the event of the construction of which was, as it were, a landmark, not only in the history of Architecture, but also in the history of the ancient world. But then, why did the Speculative Masons retain this story of the Temple in their order? The reply is, that they retained it in order to base on it the religious symbolism of their fraternity. Mackey thus refers to this point:

"Originally referred to by the legendists as a purely historical fact, whose details were derived from Scripture, and connected by a sort of *esprit du corps*, with the progress of their own association, it was retained during and after the development of the Order into a Speculative character, be-

[1] Mackey, I, p. 74.

cause it seemed to be the very best foundation on which the religious symbolism of that Order could be erected."[1]

The Temple a symbol

"The Temple might, indeed, from its prominence in the ritual, be almost called the characteristic symbol of Speculative Masonry. The whole system of Masonic Symbolism is not only founded on the Temple of Jerusalem, but the Temple idea so thoroughly permeates it that an inseparable connection is firmly established, so that if the Temple symbol were obliterated and eliminated from the system of Freemasonry—if that system were purged of all the legends and myths that refer to the building of the Solomonic Temple and to the events that are supposed to have then and there occurred, we should have nothing remaining by which to recognize and identify Speculative Masonry, as the successor of the Operative System of the Middle Ages."[2]

"Between the narrative in the Legend concerning the Temple, with its three builders, the Kings of Israel and Tyre, and Solomon's Master of the Works, and the symbolism of Modern Speculative Masonry in allusion to the same building and the same personages, there has been a close, consecutive connection."[3]

Hiram Abif, the chief Master of the Masons at the Temple

As to the name of Hiram Abif, the principal Master of the Masons and the chief builder, we have already spoken above, at some length.[4] The Legend of the Craft calls him Aynon, and says that he was the son of Iram or Hiram, the king of Tyre. Dr. Krause's MS. calls him "King Hiram's most skilful architect, a widow's son."[5]

King Solomon. Why did he get an important place in the Legend?

Now, how are we to account for the place of honour which the name of Solomon occupies in the Legend of the Craft?

[1] Mackey, I, p. 74. [2] Ibid. p. 75. [3] Ibid. p. 77. [4] Vide supra, p. 24, n. 1. [5] Mackey, I, p, 76.

It is well-known that Solomon's name is known in the East as a great and powerful man. All possible stories are connected with his name. Extraordinary events of later ages have been transferred to his age and connected with his name. Many a place in the East is connected with his name. The Takht-i Sulemân mountain near Shrinagar in Cashmere on the banks of the beautiful Dâl lake is an instance close at hand in our own country.

The Easterns transferred the fame of Solomon from the East to the West through the Crusaders. The romancers of the Middle Ages took their inspiration to write about him from the fact that the Crusaders spread the fame of his name. In the East, he was looked to more as a powerful man, who could do any extraordinary work. This fame rested generally on his physical strength. But in the West, it was made to rest greatly on his mental strength, *i. e.*, on his wisdom. Though, in their writings about Solomon, the Westerns were influenced by the Easterns through the Crusaders, still, they did not blindly follow the Eastern views. They attached more weight to his mental power and faculties than to his physical power. They took him more as a wise man than as an extraordinary powerful man. In this point, they were kept in due control, by what they knew of him from the Bible (The Proverbs, Chap. I. 1-5), wherein, he, as the author of the Proverbs, is acknowledged to be a wise man. Again the writers of the middle ages attributed to Solomon great knowledge of Astrology. As Mackey says, "Astrology was, in fact, the astronomy of the Middle Ages."[1] Now, Astronomy, being one of the sciences to which Masonry, according to the Legend of the Craft attached importance, the legendists naturally accepted his name as that of one who had a hand and a prominent hand in the field of their craft.

1 Mackey, I, p. 81.

Again, the mediæval writers took Solomon to be "an artisan of consummate skill."[1] Whenever a thing of art was made with exquisite skill, it was said to be the work of Solomon.

Thus, the Lengendists, following the writers of the middle ages, gave great importance to Solomon and to his work in their Legendary history of the Craft.

Subsequently, many mythical stories were connected with the name of Solomon and with the event of his building the Temple. The Legendists or the writers of the Middle Ages had nothing to do with these. They were the result of later growth.

XV.

IX. THE NINTH PART OF THE LEGEND. THE LEGEND OF MAYMUS GRECUS AND CHARLES MARTEL.

The spread of Masonry from Babylon to various countries

The Legend of the Craft, after describing the introduction of Masonry at Jerusalem and its rise in the building of the Temple, proceeds to say, that "Curious craftsmen walked about full wide into divers countryes, some because of learning more craft and cunning, and some to teach them that had but little cunnynge."[2] Thus on the completion of the Temple of Jerusalem, the masons wandered wide and far.

Taking the History of Freemasonry, to be, to a great extent, the history of Architecture, the above statement of the Legend of the Craft is the generally accepted statement of the authentic history of Architecture, that "at an early period the various countries of Europe were perambulated by bodies of builders in search of employment in the construction of religious and other edifices. The name, indeed, of 'Travelling Freemasons' which was bestowed upon them, is familiar in architectural historical works."[3]

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1 Mackey, I, p. 82. 2 Ibid p. 22. 3 Ibid p. 83.

These travelling masons, seemed, as it were, as a medium to bring about different countries into closer contact with one another. In the Middle Ages, and especially in that period of it known as the "Dark Ages," they served at times to dispel the darkness here and there. They carried the torch of the light of knowledge, however poor, from one country to another. Hence, it is, that Mr. George Godwin says, "There are few points in the Middle Ages[1] more pleasing to look back upon than the

[1] The Middle Ages fall in the third period of the cultural epochs or the cultural stages of the history of Europe, as recently referred to by Dr. Lamprecht of Leipzig ("What is History? Five Lectures on the Modern Science of History," by Dr. Karl Lamprecht, translated by Mr. E. A. Andrews, and reviewed in the Academy of 5th August 1905, p. 8). These stages of the national development of Middle Europe, especially of Germany, are "characterised by some peculiar form of "Socio-psychic activity."

I. The first stage is that of Symbolism which is "marked by 'a universality of imaginative activity' and allegorical reproduction." Ideas and wills were personified and symbolised by imagination. Philosophy took the form of mythology. In this stage, individualism sinks into comradeship with the whole mass.

II. The second stage is called the stage or the epoch of Typism. Foreign influence sets in. The old order is overthrown. A new world of thoughts and ideas creeps in. Out of the chaos thus produced arises a new type. Here Individualism begins to step in a little.

III. The third period (11th to 14th century) is Conventionalism. People following a particular or a peculiar race type, get into a groove of convention. It is this period that contains the period of the Middle Ages, a period of "pietistic, doctrinal and ecclesiastical conventions."

IV. The fourth stage (15th to the middle of the 18th century) is that of real Individualism. People free themselves from the old conventional type and from the old ideas of comradeship. During the first part of this period people began to free themselves from the conventional thraldom of the Middle Ages. In the second part, that attempt was victorious and that was said to be the Victory of the *lumen naturale* (Natural light) of reason. The individual freed himself from conventional grooves, breathed in fresh light and began to adopt natural religion.

V. Then, from about 1750, came in, the fifth stage. It was the period of Subjectivism, *i.e.*, Sentimentality and Romance or what the Germans call "Sturm und Drang" (storm or alarm and ardent desire). We are passing through this stage.

The tendency of all the periods then is from the idea of closest uniformity to that of individual differentiation.

existence of the associated Masons; they are the bright spot in the general darkness of that period, the patch of verdure when all around is barren."[1]

In its migration from Jerusalem to different countries, Masonry came to France. One Maymus Grecus is said to have taken it to France from the Temple at Jerusalem and to have taught it there to Charles Martel, the King of France. The Legend of the Craft says:—

"And so it befell that there was one curious Mason that height (*i. e.*, who was called) Maymus Grecus, that had been at the making of Solomon's temple, and he came into France, and there he taught the science of Masonry to men of France. And there was one of the Regal line of France, that height Charles Martell; and he was a man that loved well such a science, and drew (*i. e.*, went) to this Maymus Grecus that is above said, and learned of him the science, and took upon him the charges and manners; and afterwards, by the grace of God, he was elect (*i. e.*, elected) to be King of France. And when he was in his estate, he took Masons and did help to make men Masons that were none; and he set them to work, and gave them both the charge and the manners and good pay, as he had learned of other Masons; and confirmed them a Charter from year to year, to hold their semble where they would (*i.e.*, to hold their assembly where they liked); and cherished them right much; and thus came the science into France."[2]

This is an account of the migration of the Craft as given in the Dowland manuscript of the Legend of the Craft. The Halliwell manuscript does not at all refer to this story of its migration into France. This fact shows that this manuscript was of German origin, and, as such, does not refer to the spread of

[1] As quoted by Mackey, I, pp. 83-84. [2] Mackey, I, p. 85. I have given the modern spelling.

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Masonry in France. The Cooke Manuscript refers to the fact of Masonry spreading into France, but does not refer to Maymus Grecus. The Dowland manuscript gives this name as Maymus Grecus but other manuscripts give it as Namus Grecus.

(a) Who was this Namus or Maymus Grecus? (b) and who was this Charles Martel?

Now, the questions are, "Who was this Namus or Maymus Grecus?" and "Who was this Charles Martel?" We know of no historical personage of that name. Firstly, as to Namus Grecus, in the whole of the Legendary history of Masonry, as given in the Legend of the Craft, in spite of its Legendary character, in spite of many of its anachronisms, and in spite of some of its imaginary characteristics, we come along names of known personages, personages known in history or in old religious scriptures. This is the only unknown name.

Two explanations for the names: (a) Mackey's explanation about Namus Grecus

Then, what is the explanation? Mackey suggests a very ingenious one. It is this:

According to the Legend of the Craft Edwin, the son of Ethelstone, took, like his father, a great interest in Masonry. He collected writings of Masonry from all countries, France, Greece, Germany, etc. The Legend says:—

"When the Assemble (*i.e.*, Assembly) was gathered he made a cry (*i. e.* proclaimed) that all old Masons and young that had any writing or understanding of the charges and the manners that were made before in this land, or in any other, that they should show them forth. And when it was proved, there were founden some in French, and some in Greek, and some in English and some in other languages; and the intent of them all was founden all one. And he did make a book thereof, and how the science was founded."[1]

Now while collecting these writings, and preparing a book out of these, it is possible, that this name of Namus or

[1] Mackey, I, p. 24.

Maymus Grecus crept in by some mistake. It may have crept in, says Mackey, in the following manner:

This part of the Legend may have been taken from a German source, which may have said 'ein Maurer *Namens Grecus*', *i. e.*, "a mason named or called Greek." Or, it may have been taken from a French source, which may have said 'un Maçon *nommé* Grecus,' *i. e.*, "a mason named Greek." What was intended either by the German writer or by the French writer was, that "there was a mason who was (called) a Greek," and that he introduced Masonry into France. But the English writer of the Legend perhaps mistook the German words *Namens Grecus* or the French words *nommé Grecus* (*i. e.*, "named Greek") for a proper noun, and so gave the name as "Namus Grecus." The name Maymus in the Dowland manuscript is evidently a mistake for Namus, which is the name given in all the other subsequent manuscripts.

Mackey says: "The original Legend, in all probability meant to say merely that in the time of Charles Martel, a Greek artist, who had been to Jerusalem, introduced the principles of Byzantine architecture into France."[1]

(*b*) Mackey's explanation about Charles Martel: One Charles mistaken for another

Now, as to Charles Martel, Mackey says: "History attests that in the 8th century there was an influx of Grecian architects and artificers into Southern and Western Europe, in consequence of persecutions that were inflicted on them by the Byzantine Emperors.....It is also a historical fact that Charles the Great of France was a liberal encourager of the arts and sciences, and that he especially promoted the cultivation of architecture on the Byzantine or Greek model in his dominions."[2] Therefore, Mackey thinks that the legendists perhaps attributed to Charles Martel the honour that belonged to his successor, Charles the Great, who was a promoter of the arts and sciences.

1 Mackey, I, p. 87. 2 Ibid pp. 87-88.

Instances of such mistakes

Mistakes of this kind happen at times. (*a*) In the very Legend of the Craft, in several manuscripts, names of known personages have been mutilated and changed into unknown and undistinguishable names ; *e. g.*, *Englet* for *Euclid* ; *Hermarines* for *Hermes*. Again, "*Pythagore*, the French form of *Pythagoras*, has suffered transmutation into *Peter Gower*."[1]

(*b*) An amusing instance of such mutilations and changes of name is found in the Roman Catholic Martyrology. It is said that there is a mountain of the name of "Socrate." By some copyist, a full stop was placed after the initial letter 's' of the word. So, the name was read as S'Ocrate. The first 'S' thus separated, was taken to be the abbreviated form of 'Saint' and so, the name of the mountain was taken to be that of a saint, and this saint was admitted into the list of the Roman saints.[2]

Mackey himself gives two such instances while speaking of St. Alban.

(*c*) One is that of St. Amphibalus, of whom we will speak later on.

(*d*) The other is that of St. Veronica. It is said, that a Jewish lady, moved with pity, gave to Christ her handkerchief when he was on his way to Calvary, so that he may wipe off the drops of perspiration produced by agony upon his face. By some miraculous power, 'the true image' of Christ was left upon that handkerchief when he wiped his face with it. He then returned the handkerchief to the lady. Now, the Greco-Latin words for 'the true image' are '*vera icon*'. So the handkerchief was known as '*vera icon*', *i. e.*, 'the true image.' This was then the name of a vestment or of a part of a dress; and it was subsequently transmuted into that of a Saint as "Saint Veronica". Current Roman Catholic tradition says that the

[1] Mackey, I, p. 87. [2] Animism, The Seed of Religion, by Edward Clodd, p. 92.

Jewish lady, who was subsequently known as Veronica, latterly cured Tiberius of a sickness by means of this miraculous handkerchief. This cure convinced Tiberius of the divinity of Christ and he sent the doubting Pilate into exile. This handkerchief is said to have been preserved upto now in St. Peter's at Rome. But, as it happens in the case of many relics connected with the name of Christ, there are other churches which claim to have the honour of having the handkerchief. One church at Milan and another at Spain claim to have it. The festival of this Saint, St. Veronica, is observed on Shrove Tuesday. It is not one of the obligatory festivals.

Again, it is said, that by some mistake or flight of fancy, "Budha has a place in the Roman Martyrology."

(B) Dr. Krause's Explanation about Namus Grecus

Dr. Krause gives another explanation about Namus Grecus.[1] It is this: This name Maymus or Namus Grecus is given by another writer on Masonry, *viz.*, Pritchard, in his "Masonry Dissected" as *Mannon Grecus*. Dr. Krause says, that by this name, Pritchard refers to Mannon or Nannon who was a celebrated scholastic philosopher and who lived in the reign of Charles the Bold. This Charles the Bold was the Duke of Burgundy. He lived from 1433 to 1477. He was considered as "the last great figure of the Middle Ages." So, perhaps the name "Maymus or Nammus," used in the Legend of the Craft, was another form of Mannon.

Now, the fact, that Mannon belonged to the school of Scholastic philosophy which prevailed in the Middle Ages, makes it probable, that it is this personage who is referred to by the Legendists in the corrupted form of the name, because as we have seen above, the Schoolmen of the Middle Ages and their Scholastic teaching had some influence on the writers of the Legend of the Craft. So, when Mackey says,[2] "Between his deriva-

[1] Mackey, I, p. 88. [2] Ibid.

tion and mine, the reader may select," I am inclined to select the explanation given by Krause.

One difficulty in accepting Krause's explanation: How to account for it?

Perhaps one difficulty may be pointed out against our selection. It is this: The Legend of the Craft connects Maymus or Namus Grecus with Charles Martel, who lived from about 689 to 741 A.D., while Dr. Krause's Mannon lived in the time of Charles the Bold, who lived from 1433 to 1477. Then how to account for this?

One Charles mistaken for another Charles

I think the mistake arose from mistaking one Charles for another. This mistake can be easily explained. Dr. Krause's explanation about Namus Grecus suggests this explanation about the name of Charles Martel.

Charles Martel

Let us see, who this Charles Martel was. He was born in 690 and died in 741 A. D. He was the valiant son of Pepin d'Heristal, duke of Austria, and was proclaimed duke in 715. He immortalized his name by winning the battle of Poitiers or Tours in 732 against the Saracens. Hallam thus sums up the events that led to this battle.

"At the death of Mohammed, in 632, his temporal and religious sovereignty embraced and was limited by the Arabian peninsula. The Roman and Persian empires engaged in tedious and indecisive hostility upon the rivers of Mesopotamia and the Armenian mountains, were viewed by the ambitious fanatics of his creed as their quarry. In the very first year of Mohammed's immediate successor, Abubeker, each of these mighty empires was invaded. The crumbling fabric of Eastern despotism is never secured against rapid and total subversion; a few victories, a few sieges, carried the Arabian arms from the Tigris to the Oxus, and overthrew, with the Sassanian dynasty the ancient and famous religion they had professed. Seven years of active and unceasing warfare sufficed to subjugate the rich province of Syria, though defended by numerous armies

and fortified cities; and the Khalif Omar had scarcely returned thanks for the accomplishment of this conquest, when Amrou, his lieutenant, announced to him the entire reduction of Egypt. After some interval, the Saracens won their way along the coast of Africa, as far as the Pillars of Hercules, and a third province was irretrievably torn from the Greek Empire. These western conquests introduced them to fresh enemies, and ushered in more splendid successes. Encouraged by the disunion of the Visigoths, and invited by treachery, Musa, the general of a master who sat beyond the opposite extremity of the Mediterranean Sea, passed over into Spain, and within about two years the name of Mohammed was invoked under the Pyrenees." [1]

Abderrahman was the head of the Saracen Government in Spain in 732 A. D. . He crossed the Pyrenees with a large army and overran Gaul. It was at this juncture that Charles Martel opposed him and defeated him in the battle of Poitiers or Tours and immortalized his name. Gibbon says of this victory, that, had it not been for it, "perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelation of Mahomet." [2]

This victory gained Charles the epithet of Martel, *i.e.*, the Hammer, as "expressive of his weighty and irresistible strokes."[3] Thus we see that Charles Martel was called Martel, *i.e.*, hammer, because he was very bold, and because it was by his bravery that he won in 732 against the victorious Saracens, the battle of Poitiers or Tours, one of the fifteen decisive battles of the world referred to by Sir Edward Creasy, and turned the fast flowing tide of their advance in Europe. So, the name, Charles Martel, *i. e.*, Charles Hammer, meant Charles the Bold. Such

[1] Hallam, quoted by Sir Edward Creasy in his "Fifteen Decisive Battles of the World" (Edition of 1899), p. 151. [2] Gibbon's "Decline and Fall of the Roman empire" (Edition of 1814) Vol. III. p. 511. [3] Ibid. p. 512.

being the case, one Charles (the Bold) was easily mistaken for another Charles (the Martel, the Hammer or the Bold).

The Halliwell MS. (1390 A. D.) very naturally does not refer to the name of Charles Martel or Charles the Bold (A. D. 1433-1477), as he lived after the time when it was first written. The Cooke MS. (1490 A. D.) does not refer to him, because being written in an age which immediately followed the time of Charles the Bold, its author could not commit the mistake. But the author of the Dowland MS. (1550 A. D.) having heard the story of Charles the Bold, who lived about 100 years before him, wanted to add something about him in his legendary history. While doing so, he mistook this Charles the Bold for another Charles, who also was very bold and had by his bravery got the epithet of Martel or Hammer. Thus, the later legendists erroneously mixed up the Charles of the century preceding their times with the Charles of older times. Even Mackey, who gives, as above, his own explanation about the name Maymus or Nammus, takes the name of Charles Martel to be a mistake and says that the credit of Charles the Great, was, owing to the ignorance of the science of chronology that prevailed in those days, transferred to Charles Martel.

Anyhow, whether you take the Charles to be Charles Martel or Charles the Great or Charles the Bold of Burgundy, the statement, that a Greek having learnt Masonry from Solomon at his Temple, taught it in France to one Charles or the other, is an anachronism.

XVI

X. THE TENTH PART OF THE LEGEND. THE LEGEND OF ST. ALBAN.

The transmission of Masonry into England from France

After referring to the spread of Masonry into France, the Legend of the Craft speaks of its spread into England. It says that St. Alban was the first person who introduced it into England. According to the Cooke manuscript, at first, one Saint Adhabell

came to England and made St. Alban a Christian. He is said to be the first to give Masonic charges in England.

The later manuscripts say nothing of this St. Adhabell, the teacher of St. Alban, but the Krause MS. of the beginning of the 18th Century speaks of one St. Amphibalus as the teacher of St. Alban. This Amphibalus of the Krause MS. is then the Adhabell of the Cooke manuscript. Mackey thinks this to be an apocryphal personage, and says, that *amphibalum* "was the ecclesiastical name of a cloak, worn by the priests of the Romish Church over their other vestments. It was a vestment ecclesiastically transmuted into a saint, as the handkerchief, on which Christ left the image of His face, ...became..... converted into St. Veronica." [1]

The ecclesiastical traditional history, which is believed to be apocryphal to a certain extent, says of St. Albau that he was born at Verulanium or Verulanuim in Hertfordshire in the third century. He went to Rome and served in the army of Emperor Diocletian for seven years. Then, he returned with Amphibalus referred to above as his preceptor. He and Amphibalus had both turned Christians, and so, they were put to death under the general persecution of the Christians which took place in the time of Diocletian. He was buried on the hill of Holmehurst. About 400 years after his death, Offa, King of the Mercians, erected a monastery there. The Church and the town near it were, soon after him, known as St. Alban. [2]

St. Alban, as the steward of a king

The Legend of the Craft, as given in the Dowland manuscript, says that St. Alban was the steward of the household of a pagan king. It does not name the king, but Dr. Anderson says that this pagan king was Carausius.

King Carausius

From the beginning of the third century, the Roman Empire had begun to fall into decay. So, in 287, Carausius, who was a native of Menapia

[1] Ibid p. 91. [2] Ibid.

and a person of low birth, and who was appointed the Commander of the fleet in the English Channel, revolting against Emperor Maximian (or Maximilian as Mackey gives the name), assumed the title of Emperor and ruled successfully for seven years in England. At the end of this period, he was assassinated by one of his chief officers, Allectus, who, having assumed the title of Emperor, and ruled for three years, was, in his turn, assassinated. England then passed back again under the rule of the Roman Emperors.

This Carausius is said to have employed St. Alban in building the town walls. It was at this work that he acted as the Superintendent or the Master of the Craft, treated the members of the Craft with kindness, gave them higher wages, gave them charges *i. e.*, framed a Constitution for the Masons, and gave them, or rather procured for them, from king Carausius, a Charter to hold a general Assembly. Mackey says, that there is a chronological blunder on the part of Anderson in making St. Alban a steward of Carausius, because Carausius became king only in the year in which St. Alban was put to death.

At the time of St. Alban, the Legendary History and the Authentic History of the Craft, meet hand in hand

Now, it is at this point that the actual History of the Craft meets hand in hand with the Legendary history. In fact, from the time of St. Alban, the Legendary history, merges itself, to a great extent, in the actual history of the Craft. We learn from history, as we will see later on, that it was at this time, that Architecture was introduced into England from the Continent, by the Roman artificers or masons, who marched with the Roman legions into all their newly conquered countries. These artificers built, camps and fortifications, temples and edifices. So, it is likely, that St. Alban was the Superintendent or the Master of the workmen who introduced Architecture into England from the Continent.

Masonry declines after St. Alban, owing to the constant wars

The Legend of the Craft then says that "Right soon after the decease of St. Alban, there came divers wars into the realm of England of divers Nations, so that the good rule of Masonry was destroy-

ed unto the time of King Athelstane's days that was a worthy king of England and brought this land into good rest and peace."[1]

Now, I have given above in a foot-note[2] an outline of the history of England from St. Alban's time to that of king Athelstane. That history shows clearly how the constant wars and invasions affected Masonry in England. It is only during peace and prosperity, when the public Exchequer is full, that we see, even now a days, that the Public Works Department is very active. In times of war, not only the energy of the people is directed in other directions, but the Government itself starves all other departments, and, among them, the Public Works Department, for the sake of the Military department.

XVII.

XI. THE ELEVENTH PART OF THE LEGEND. THE YORK LEGEND.

The York Legend according to the Dowland Manuscript

As said above, the state of affairs in England was not satisfactory for the progress of Architecture or Masonry. Constant wars and internal struggles led to a decline in the art of Masonry. Then, in the time of Ethelstone, there set in a revival. The Dowland manuscript thus describes it at some length :

"Right soon after the decease of Saint Albans there came divers wars into the realm of England of divers Nations so that the good rule of Masonry was destroyed unto the time of King Athelstone's days that was a worthy king of England and brought this land into good rest and peace ; and builded many great works of Abbeys and Towers, and other many divers buildings ; and loved well Masons. And he had a son that height (that was called) Edwin, and he loved Masons much more than his father did. And he was a great practiser in Geometry ; and he drew him

[1] Mackey, I, pp. 23 and 93. [2] Ibid p. 127 n. 2.

i. e. exerted) much to talk and to commune with Masons, and to learn of them science ; and afterwards for love that he had to Masons, and to the science, he was made Mason, and he got of the king his father, a Charter and Commission to hold every year once an Assembly, where that ever they would (*i. e.*, wherever they liked), within the realm of England; and to correct within themselves defaults and trespasses that were done within the science. And he held himself an Assembly at York, and these he made Masons, and gave them charges, and taught them the manners, and commanded that rule to be kept ever after, and took then the charter and commission to keep, and made ordinance that it should be renewed from king to king."[1]

The parts played by Athelstone and Edwin

Thus, from the Dowland manuscript of the Legend of the Craft, we learn that Masonry, which had, as the result of incessant wars and disorders dwindled into insignificance since the time of St. Albans, who lived in the third century after Christ, revived in the time of Athelstone (A. D. 925-940) whose reign brought peace and order. He built many edifices and loved Masons. His son Edwin carried on further what his father had done in the line, and he called a General Assembly of the Masons at York. He gave them charges and got a Charter for them from his father.

The Assembly at York in 926, a historical fact admitted by all

Now, the Assembly of Masons referred to here is a historical fact, and is known as "The Convocation of the Craft of England at the city of York in 926." This event was admitted as a historical fact by the operative Masons and is admitted even now by the speculative Masons.

But the connection of Edwin, the so-called son of Athelstone, with the event of the Assembly is unhistorical. It is not admitted by historical facts.

But the connection of Edwin, the son of Athelstone, unhistorical

1 Mackey, I, pp. 23-24 and 98.

In the first place, according to history, Athelstone had no son at all. As said above,[1] Athelstone (925-940) was the natural son of Edward, known as Edward the Elder (901-925), the son of Alfred the Great. Notwithstanding his being a natural son, the legitimate son of Edward was laid aside and he was chosen king, because he was the eldest son, and because an elderly and strong man was found necessary to rule over the country which had acquired peace and order after a long cycle of incessant wars and struggles. His half-brother Edward was his great favourite. So, in order to leave the throne to him on his death, he had remained unmarried. Thus, what the Legend says, about Ethelstone having a son named Edwin, and about that Edwin calling the assembly at York in 926 A. D., is not correct.

The Halliwell and Cooke MSS. say nothing about Edwin

That the name of Edwin, the so-called son of Athelstone, is a later interpolation in the Dowland and other later manuscripts is clear from the fact, that the older manuscripts, the Halliwell (A. D. 1390) and the Cooke manuscripts, say nothing of this Edwin. They speak of an assembly being called but they do not name the town as that of York, and it is supposed that they meant that city. They attribute the calling of the Assembly and all the good work relating to Masonry to Ethelstone himself.

Ethelstone was a wise and sagacious monarch. According to Hume, he "is justly regarded as one of the ablest and most active of the Anglo-Saxon princes."[2] In his reign "some of the English cities had reached a considerable pitch of prosperity and importance. At the same time, a more extensive intercourse existed with the continent."[3] Mackey says that "he has been justly called the first monarch of all England."[4] He encouraged architecture. So, he justly deserves the place of honour given to him both in the Legendary and in the Authentic history of Freemasonry.

[1] Supra, p. 130, n. [2] The Student's Hume (1839), p. 47. [3] Ibid. [4] Mackey, I, p. 99

Then the question is: "Who was this Edwin referred to by the Dowland and other manuscripts of the Legend of the Craft?" Anderson and Preston say that the Edwin referred to by the later manuscripts of the Legend is Edwin, the half-brother of Athelstone, and that he was by mistake referred to as the son of Athelstone.

Then, who was this Edwin?

But this does not seem to be possible, because, as history says, Athelstone had brought about his death in the early part of his reign. "According to some accounts, Athelstane had caused the death of Edwin, the eldest of his legitimate brothers, whom he suspected of aspiring to the crown, by sending him out to sea in an old crazy boat without oars, and accompanied only by his armour-bearer.[1]" Again history does not point out this Edwin as a man of any extraordinary intelligence or talent.

Not Edwin, the half-brother of Athelstone

Dr. Mackey suggests that the Edwin referred to in the later manuscripts of the Legend is Edwin the king of Northumbria (586–633 A. D.). Edwin or Eadwine was the son of Ella, who had founded a separate Anglican kingdom in Deira. Edwin's sister was married to Ethelfrith or Ædelfrid, a grandson of Ida, who had founded the kingdom of Bernicia. On the death of his father-in-law Ella, Ethelfrith expelled his infant brother-in-law Edwin and united in himself the hostile kingdoms of Bernicia and Deira.[2] On coming to age, Edwin, with the help of Rædweld, king of East Anglia, regained his kingdom in 617 A. D., and ruled as the king of Northumbria, of which York was the capital. He was a pagan but his wife Ethelburgha, daughter of Edbert, king of Kent was a Christian. Paulinus, a Christian missionary was introduced into his court by his Christian wife. At one time, Eumer, an envoy of the king of Wessex, made an attempt to assassinate Edwin. He was wounded but escaped death. His queen, who was then *enceinte*, was panic-stricken at the sight

He was Edwin, the king of Northumbria

[1] The Student's Hume, p. 48. [2] The Student's Hume, pp. 26-27.

of the attempt on the life of her husband. She "was seized at once by the pangs of child-birth." She and her child were both in danger. Paulinus is said to have prayed for both of them. They recovered and Edwin, believing that the recovery was due to the Christian prayers of Paulinus, turned towards Christianity. He latterly became a Christian. He got all "the heathen places of worship" to be pulled down, and built Christian churches in their place.[1]

One Edwin mistaken for another

Now, Mackey suggests that the authors of the later manuscripts of the Legend of the Craft, added, later on, the name of, and the statement about Edwin, and that they mistook an earlier Edwin, who had taken an active part in spreading Christianity and in building religious places, &c. in Northumbria, of which York was the capital town, for a later Edwin, a half-brother of Athelstone, whose life seems to be a blank as far as general intelligence and a taste for architecture are concerned. This "mythical Edwin," a half-brother of Ethelstone, was again, by some error, mistaken to be a son of Ethelstone.

Mackey says on this point, "that the insertion of the name of Prince Edwin was an after-thought of the copiers of the more recent manuscripts, and that this insertion of Edwin's name, and the error of making him a son of Athelstan, arose from a confusion of the mythical Edwin with a different personage, the earlier Edwin, who was King of Northumbria."[2]

As Mackey says, this opinion was, at first, given in 1726, about 175 years before him, by an officer of the Grand Lodge of York in one of his addresses.

Mackey's explanation, as to how the tradition of one Edwin was mixed up with that of another

Now, there is a great difference in the ages when the two kings, Athelstone (925-940) and Edwin (586-633) lived. Dr. Mackey thus explains this matter. The tradition that both these kings helped the cause of Architecture or Mason-

[1] Encyclopædia Britannica, Vol. VII, (Ed. 1877), p. 691. [2] Mackey, I, p. 103.

ry, existed for a long time independently without the knowledge of each other. "The earlier legends of the south ... gave the honour of patronizing the Masons and holding an Assembly at York in 926 to Athelstan alone. This was, therefore, the primitive *Legend of the Craft* among the Masons of London and the southern part of the kingdom.

"But in time these southern Masons became, in consequence of increased intercourse, cognizant of the tradition that King Edwin of Northumbria had also patronized the Masons of his kingdom, but at an earlier period. The two traditions were, of course, at first, kept distinct. There was, perhaps, a reluctance among the Masons of the south to diminish the claims of Athelstan as the first reviver, after St. Alban, of Masonry in England, and to give the precedence to a monarch who lived three hundred years before in the northern part of the island.

"This reluctance, added to the confusion to which all oral tradition is obnoxious, coupled with the fact that there was an Edwin, who was a near relation of Athelstan, resulted in the substitution of this later Edwin for the true one.

"It took years to do this—the reluctance continuing, the confusion of the traditions increasing, until at last the southern Masons, altogether losing sight of the Northumbrian tradition as distinct from that of Athelstan, combined the two traditions into one, and, with the carelessness or ignorance of chronology so common in that age, and especially among uncultured craftsmen, substituted Edwin, the brother of Athelstan, for Edwin, the King of Northumbria, and thus formed a new *Legend of the Craft* such as it was perpetuated by Anderson, and after him by Preston, and which has lasted to the present day." [1]

1 Mackey, I, p. 109.

XVIII.

ANDERSON'S THEORY OF FREEMASONRY.

The later theories of writers like Anderson based upon the Legend of the Craft

We have finished an examination of the principal parts of the Legend of the Craft which stand out like prominent landmarks. We have examined these parts with Dr. Mackey, rather critically, adding our own observations, and criticising in some places Mackey's conclusions. This Legend of the Craft has served as a basis to several later writers on Freemasonry for their own hypotheses or theories about Freemasonry. These writers have, to a certain extent, let their inventive imaginations play, more or less, a prominent part and have thus added to the narrative of the original Legend of the Craft. It is the theories of these later writers that have, to a great extent, influenced modern Masonic ideas. The chief among these writers are Anderson and Oliver. So, before proceeding to give an outline of the Actual History of the Craft as given by Mackey, I will give here short outlines of the theories of Anderson and Oliver.

Anderson's theory formulated and developed in his Book of Constitutions

Anderson had formulated his theory about the Original Freemasonry in a work entitled "The Book of Constitutions" published in 1723 and subsequently developed it in the second edition of the book in 1738.

The reason, why his theory had a great influence

The reason why his theory or his version of the Legend of the Craft has been accepted for a long time as the true legendary history of the Craft is this: The manuscripts of the Legend of the Craft were not probably known then, because they were for the first time published so late as the middle of the last century. The Halliwell manuscript, the oldest of all was published in 1840. Anderson seems to have read the Legend in some old manuscript. He worked upon that Legend as the basis and then

developed the narrative with his own views. So, his theory or version, being first before the public view in an accessible form, had captured the minds of the Masons of his time. The subsequent publication of the Legend in the form in which it appeared in the original old manuscripts has shown to scholars how far Anderson and other writers like him have added to the original matter.

I will now give here an outline of Anderson's theory based on the description given by Mackey.[1]

Andersonian Theory

Adam was the first to have the knowledge of Geometry which is the foundation of Masonry and Architecture.[2] He taught these arts to his sons. By means of these arts Cain built a city. Seth knew these arts and taught them to his offspring, from whom they came down to Noah, "who built the Ark by the principles of Geometry and the rules of Masonry." Thus Noah was the founder of Masonry in the post-diluvian world. Hence it is that Anderson called a Mason a "true Noachida," or Noachite.

Noah's descendants practised the art in building the Tower of Babel, "but were confounded in their speech and dispersed into various countries, whereby the knowledge of Masonry was lost.[3]

"In those parts afterward flourished many priests and mathematicians under the name of Chaldees and Magi, who preserved the science of Geometry or Masonry, and thence the science and the art were transmitted to later ages and distant climes. Mitzraim, the second son of Ham, carried Masonry into Egypt

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1 Mackey, I, pp. 117-23.

2 Anderson takes Masonry and Architecture to be synonymous terms.

3 "This part of the Legend has been preserved in the American rituals, wherein the candidate is said to come 'from the lofty Tower of Babel, where language was confounded and Masonry lost,' and to be proceeding 'to the threshing-floor of Ornen the Jebusite (the Temple of Solomon) where language was restored and Masonry found," Mackey I. p. 119, n. 1.

where the overflowing of the banks of the Nile caused an improvement in Geometry and consequently brought Masonry much into request.

"Masonry was introduced into the Land of Canaan by the descendants of the youngest son of Ham, and into Europe . . . . . by the posterity of Japhet . . . . .

"The posterity of Shem also cultivated the art of Masonry and Abraham, the head of one branch of that family, ... communicated that knowledge to the Egyptians and transmitted it to his descendants the Israelites." [1]

The Israelities, on their Exodus from Egypt into Canaan, found the people there versed in Masonry. They, however, improved it till Solomon built the Temple in Jerusalem wherein he was assisted by Hiram, the King of Tyre and by Hiram Abif.

Anderson's account of the Temple is that contained in the books of Kings and Chronicles. This account has influenced the present ritual and ideas of Speculative Masonry.

After the building of the Temple, the Masons, and, with them Masonry spread in Syria, Mesopotamia, Assyria, Chaldea, Babylonia, Media, Persia, Arabia, Africa, Lesser Asia, Greece, and other parts of Europe.

Nebuchadnezzar, who was a Grand Master "received much improvement in Masonry from the Jewish captives whom he brought to Babylon after he had destroyed that city and its Temple.

"Afterward Cyrus constituted Zerubbabel the leader of the Jews, who, being released from their captivity, returned to Jerusalem and built the second Temple."

From Palestine Masonry travelled into Greece where it flourished the most in the times of Thales of Miletus and of his pupil Pythagoras, the author of the 47thProposition of Euclid,

[1] Mackey, I, p. 119.

which "is the foundation of all Masonry." Pythagoras travelled into Egypt and Babylon, whose priests and the Magi gave him further knowledge, which he, in his turn, spread in Greece and Italy.

Masonry then advanced into Asia Minor and into Egypt under Euclid. It also advanced into Greece. From Sicily, Greece, Egypt and Asia Minor it spread into Rome. Emperor Augustus founded the Augustan style of Architecture. With the spread of the Roman Empire, it spread in every town occupied by a Roman garrison. So it came to Britain at the time when it was occupied by the Romans. On the fall of the Roman Empire when the Roman garrisons were withdrawn from Britain, Masonry declined there, because then the Angles and lower Saxons subdued England. When the Anglo-Saxons regained their freedom in the eighth century, Masonry was revived and Charles Martel sent, from France, expert craftsmen at the desire of the Saxon kings. They encouraged Gothic Architecture. The Danish invasion then delayed its improvement which again proceeded further with William the Conqueror and his son William Rufus who built Westminster Hall. In spite of the intestine wars with the Barons, it advanced till the time of Edward III, who had a separate officer called the "King's Freemason or General Surveyor of his buildings."

XIX.

THE THEORY OF THE ORIGIN AND PROGRESS OF FREEMASONRY AS EXPOUNDED BY REV. DR. OLIVER.

Dr. Oliver

As Dr. Mackey says,[1] the name of Rev. Dr. Oliver is considered as a *clarum et venerabile nomen*, *i. e.*, "an illustrious and venerable name" among the writers on Freemasonry. In his works on Freemasonry, he is said to have "raised the Institution of Masonry to a

[1] The History of Freemasonry, Vol. I, p. 143.

point of elevation which it had never before reached, and to which its most ardent admirers had never aspired to promote it."[1]

The grounds on which Dr. Oliver liked Masonry

Dr. Oliver liked Freemasonry on several grounds: 1) Its social tendencies. 2) Its principles of brotherly love. 3) Its store of ethics and philosophy. 4) Its "beautiful science of symbolism, by which its ethics was developed to the initiated, which wakened scholars to the contemplation of the fact never before so completely demonstrated, that Speculative Masonry claimed and was entitled to a prominent place among the systems of human philosophy."

Dr. Oliver carries the antiquity of the Institution to times before the creation of our globe

In the histories of mundane institutions, the utmost that the writers go to in point of the antiquity of their institutions, is the time of the commencement of the world. Some carry the antiquity of their institutions to times as old as those of Solomon, or Noah, or, if utmost, those of Adam. Preston thus carried the antiquity of the institution of Freemasonry to the commencement of the world. But Dr. Oliver carries it further and says, that it "existed before the creation of this globe, and was diffused amidst the numerous systems with which the grand empyreum of universal space is furnished."[3]

His ground to do so

Dr. Oliver bases this view on the belief, that there are other globes constituting the great Universe of God, which are inhabited like our earth by men, and so, they must be possessing "a system of ethics founded on the belief in God." He says: Speculative Masonry is nothing but a system of ethics based on the belief in God. So, Masonry existed in the Great Universe of God long before the creation of the globe of our earth.

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[1] The History of Freemasonry, Vol. I, p. 143. [2] Ibid. [3] "Antiquities," Period I, quoted by Mackey, Vol. I, p. 145.

The question, whether the planets and the other heavenly bodies, other than our Earth, are inhabited by men, is not settled as yet even by Astronomers. Recently, we have had a book published under the title of "Man's Position in the Universe," wherein the author, a well-known scholar of astronomical reputation, tries to show that the other globes are not, and cannot be, inhabited by men.

The worldly history of the Institution

However, we may take this empyreal idea of Dr. Oliver as "a mere metaphysical idea," "tantamount to the expression that truth is eternal" and come to the worldly history of Freemasonry as traced by him.

Adam and his sons

Adam was taught by God in the Garden of Eden the science which is now called Masonry. With his fall, Adam lost his power of inspiration, but preserved the knowledge of the speculative science now known as Masonry. Adam had three sons: Cain, Abel and Seth. Adam taught to his sons the knowledge that he possessed. Of these three sons Cain turned out to be a bad son and killed his innocent brother Abel. Seth turned out a good son and imparted the knowledge acquired from his father to his son Enos, from whom it passed on to his son, and so on, until it came down traditionally to Noah. According to Oliver, it appears that, from the beginning, the knowledge of Masonry communicated to Adam was both Operative and Speculative. Cain, who turned out to be a bad son, lost the key of the speculative branch, but preserved the knowledge of Operative Masonry, and so built the city of Enoch or Hanoch, which he named thus from the name of his son Enoch. One of the descendants of the line of Cain was, according to the Genesis, Tubal-Cain, who was "an instructor of every artificer in brass and iron."[1]

Thus, in the very early part of its history, in the very time of the sons of Adam, Masonry began to be divided into two

[1] Genesis IV, 22. Vide above p. 119 n. 1 for his descent.

classes : *viz.*, 1) the Operative, and 2) the Speculative or the Moral. The descendants of Cain continued chiefly as Operative Masons, those of Seth both as Operative and Speculative or Moral Masons.

The moral of the Division

Let us see here what the moral was that was sought to be conveyed by this division of Masonry in the very commencement of its history as given by Oliver. This division shows, that it is in the very human nature, that two sides of a question present themselves before use. In all our ordinary avocations there are these two sides. In all our callings—whether we are priests, lawyers, medical men, architects, merchants, shopkeepers, artisans or tradesmen—we may attend to our work in two ways, *viz.*,—to speak in the language of Masonry—1) operatively, and 2) speculatively or morally. If one measures his work simply by Rupees, annas, and pies, and does it with that standard, he may be said to follow his calling operatively. But, if he refuses to measure his work simply by Rupees, annas, and pies, and puts all his heart into it, if he does not do it superficially, but does it thoroughly, if he does not do it for his own sake with an idea of self-interest, but does it with a broad mind, magnanimous spirit, and with an eye to be of use to many, he does it speculatively or morally.

The successors of Seth

Now, to continue the history of Freemasonry, the successors of Seth continued Speculative Masonry upto the time of Noah. With their Speculative Masonry, they had not altogether left off the practice of Operative Masonry. Now and then, they did practise it. For example, Enoch, the successor of Seth was believed to have been one to whom God had revealed some mysteries, among which was the Sacred Word, for the preservation of which he built a subterranean edifice. He had also built two pillars—one of brass and another of stone—over which he engraved the elements of the liberal sciences including Masonry. Thus then,

this Enoch was an operative Mason, as well as a Speculative Mason. He passed on the government of the Craft to Lamech, who passed it on to his son Noah.

This is the legendary history of the progress of Masonry from the time of the Creation to that of the Flood. It is the history of what is called the Ante-diluvian or the Primitive Masonry. The successive Grand Masters were Adam, Seth, Enoch, Lamech and Noah. It had few symbols or ceremonies. It was a religious system or a simple system of morals.

The Post-diluvian period

Now, we come to the Post-diluvian period. On the subsidence of the Flood of Noah, out of the two pillars, on which the elements of the liberal sciences, including Masonry, were recorded, one, that of brass, was found to have been destroyed, and the other, that of stone, was preserved. So, the latter preserved and continued the knowledge of Masonry to Shem, one of the sons of Noah.

The other two sons of Noah, *viz.*, Ham and Japhet, went to Africa and Europe and lost the true principles, and they and their successors even became idolatrous. They corrupted what they had learnt from their father Noah and from the stone pillar, by basing on their knowledge so acquired, what are called the "Mysteries," which were, what is subsequently called, "spurious Masonry." The Operative Masonry flourished with this branch of Noah, while the Speculative or Moral Masonry flourished with Shem and his descendants, who were not altogether ignorant of the knowledge of Operative Masonry.

From Shem, the Speculative Masonry passed on to Abraham and from Abraham to Moses, who before he acquired this form of true Masonry, was initiated into the form of the spurious Masonry of Egypt. Moses revived Masonry in the wilderness, where he had fled and erected the Tabernacle.

From the time of Moses, Masonry continued till the time of Solomon, who built the Temple at Jerusalem. Solomon asked,

in his work of building the Temple, the assistance of the artists of Tyre, who were skilful artists, and who, as members of the brotherhood of the Dionysiac Mysteries, followed spurious Masonry. In this union of the Operative Masons of Tyre with the Speculative or Pure Masons of the Jewish tribe, the two kinds of Masonry were united again and it is this Freemasonry which is supposed to have come down to us from the time of Solomon. For the subsequent history of Free Masonry, Dr. Oliver follows Anderson.

"On the subject of the religious character of Freemasonry, Dr. Oliver in the main agrees with Hutchinson, that it is a Christian Institution, and that all its myths and symbols have a Christian interpretation. He differs from Hutchinson in this, that instead of limiting the introduction of the Christian element to the time of Christ, he supposes it to have existed in Freemasonry from the earliest times. Even the Masonry of the patriarchs he believes to have been based upon the doctrine of a promised Messiah." We understand by the general tenor of what he says, that what he meant to say was, that from the earliest times, there prevailed certain religious truths, *e. g.*, a belief in God and in a future life.

The religious character of Masonry according to Oliver

XX.

THE ACTUAL HISTORY OF FREEMASONRY.

Having described and examined the legendary and traditional history of Freemasonry at some length, and having examined the theories of two well-known writers on Freemasonry —theories partly based on the Legend of the Craft and partly on the imagination of their fertile minds—we will now speak of the actual or authentic history of Freemasonry.

We will treat the subject under the following heads.

A. The Roman Colleges of Artificers, where Masonry or Architecture began. (*a*) Their Rise and (*b*) Their Growth.

B. The Link connecting the Roman Colleges of the Capital with similar institutions in the different provinces of the Roman Empire.

C. Early Masonry in Britain which was one of the Roman provinces.

D. Later history of Masonry in Britain after the down-fall of the Roman Empire.

A.—THE ROMAN COLLEGE OF ARTIFICERS.

We will speak of this subject under two heads. We will speak, at first, (*a*) of the rise of the Roman Colleges where Masonry or Architecture began. (*b*) We will then speak of their growth.

(*a*) The Rise of the Roman Colleges of Artificers

In the time of Numa, the successor of Romulus and the second king of Rome, there existed in Rome the Roman Colleges of Artificers known as the "Collegia Fabrorum." Numa (868 B. C.) was like Confucius, Moses, Buddha and Zoroaster, a great religious reformer, who, changing the very character and religion of his people, placed them in the first steps of the march of civilization.

Plutarch says of him that he "left the society of the city, and passed his time in wandering about alone in the secret groves and lawns, in the most retired and solitary places . . . . . It was believed that it was not from any inward sorrow or melancholy turn that he avoided human conversation, but from his being admitted to that which was more venerable and excellent, from the honour he had of a familiar intercourse with a divinity that loved him, which led him to happiness and know-

ledge more than mortal[1] . . . . . We shall think, that the gods might seriously converse with such excellent persons as these (Zaleucus, Minos, Zoroaster, Numa, and Lycurgus), to instruct and encourage them in their great attempts[2] . . . . . But the most admired of all his institutions, is his distribution of the citizens into companies, according to their art and trades[3] . . . . . This distribution was made according to the several arts or trades, of musicians, goldsmiths, masons, dyers, shoemakers, tanners, brasiers and potters. He collected the other artificers also into companies, who had their respective halls, courts, and religious ceremonies, peculiar to each society." [4]

As Dr. Mackey says, "Before his accession to the throne, the different craftsmen had been confusedly mixed up with the heterogeneous Roman and Sabine population, and had no laws or regulations to maintain their rights or to secure their skill from the rivalry of inexperienced charlatans."[5]

The several companies into which the several trades were divided were called *Collegia* or Colleges[6]. The number of these societies or colleges later on increased greatly with the spread of the Roman Empire.

Similar fraternities among the Greeks

The Greeks had among them such sodalities or fraternities founded by Solon which they called *etaireiai*. They were not confined to craftsmen, but "comprehended brethren assembled for sacrifices, or sailors, or people who lived together and used the same sepulchre for burial, or who were companions of the same

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1 Plutarch's Lives—John Langhorne and William Langhorne's translation (1812) Vol. I, Life of Numa, p. 129. 2 Ibid p. 130. 3 Ibid p. 144. 4 Ibid pp. 144-145. 5 Mackey's History of Freemasonry II. p. 475.

6 Mackey infers from the passage of Plutarch above quoted, that Numa founded nine such colleges, but the passage does not seem to me to point to that number. The number is very large.

society, or who, inhabiting the same place, were united in the pursuit of any business, which last division might be supposed to refer to workmen of the same craft."[1]

Regulations of these Colleges

The regulations of these colleges were similar to those of the later Masonic Lodges, both Operative and Speculative. They were the following:

1. "A college should not consist of less than three members."[2] This regulation reminds us of our modern regulation that "a Lodge cannot be composed of less than three Masons." As in Freemasonry there are 'regular Lodges' which have been established by competent authority, and 'clandestine Lodges' which have been organised without such authority . . . . so there were legal colleges—*Collegia licita*—which were formed by the authority of the Government—and illegal colleges—*Collegia illicita*,—which assembled under no colour of law and which were strictly prohibited.[3]

2. The colleges assembled "by an act of the Senate or a decree of the Emperor."[4]

3. They framed their own regulations "not in contravention of the laws of the state."[5]

4. They elected their own officers and received new members by votes of their body. The applicants "were required to be freemen." . . . .

5. "As in the mediæval Lodges of Free Masons we find, that distinguished persons not belonging to the craft were sometimes admitted, so, a similar usage prevailed in the Roman Colleges. . . . .

6. "Each college had all its area, or common chest, in which the funds of the guild were kept. These funds were collected from the monthly contributions of the members. . . . .

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[1] Mackey 11. p 4. [2] Ibid. [3] Ibid pp. 476-477. [4] Ibid p. 477. [5] Ibid.

7. "The meetings of a college were held in a secluded hall called a *Curia*. . . . .

8. "The officer who presided was called the Magister or Master.

9. "Corresponding in some sense to our Masonic Wardens were the *Decuriones* whose number was not, however, confined to two . . . . . The members of a college were divided into sections of about ten, over each of which a *Decurio* (*i. e.*, one who ruled over 10 men) presided."[1]

The internal organization of these colleges was as follows :

The internal organization of the Colleges

"It was only the Masters who could undertake any work. The members of the Decuriæ (or sections of ten), who corresponded to the Fellow Crafts of the present day, worked under them ; and under these and under the Masters, were the Alumni or Apprentices, who were still being instructed in the schools (attached to the College) and whose names, as they were not yet members of the college, are not mentioned in any of the Inscriptions. . . . .

"With the prosecution of their craft, the members of the colleges connected the observance of certain religious rites."[2] Among the officers there was an officer called Haruspex or Sacrificer, whose work corresponded to that of the chaplain of the modern Masons. This was according to the spirit of the old times when all private and public business was connected with religious and sacred rites.

"Hence every college had its patron deity, which was called its Genius, under whose divine protection it was placed. The Curia or hall of the college, was often built in the near vicinity of the temple of this god, and meetings of the guild were sometimes held in the body of the temple."

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1 Mackey II. pp. 478-80. 2 Ibid p. 483.

Again these colleges had their symbolism derived from their implements and from the usages of their Craft. This is not to be surprised at, when we know, what part symbolism played in the religions of the ancients.

The symbolism of these Colleges

Now, the fact of the use of symbols by modern Freemasons is, according to Mackey, a proof to shew that Freemasonry came from the ancient Roman artificers and not from the Jewish or Patriarchal source, because the Jews "were not an æsthetic people. They rejected as vainly superstitious the use of painting and sculpture in their worship. Though we find among them a few symbols of the simplest kind, symbolism was not cultivated by them as an intellectual science. Christian iconography, which succeeded the Jewish and the Pagan, has been more indebted for its eminently symbolic character to the latter than to the former influences."[1]

The symbolism of modern Masonry is a proof of its Roman origin

Of the different colleges it is the Collegia Fabrorum or the colleges of Artificers, which seem to have given this symbolism to Freemasonry, through the mediæval corporations of stone masons.

According to Mackey, Guhl and Komer, the authors of "The Life of the Greeks and Romans" thus briefly describe the old Roman Colleges or Guilds.

"Mechanics Guilds (Collegia opipium) existed at an early period, their origin being traced back to King Numa. They were nine in number, *viz.*, pipers, carpenters, gold-smiths, dyers, leather-workers, tanners, smiths and potters and another guild combining, at first, all the remaining handicrafts, which afterward developed into new separate societies. Amongst these later guilds, frequently mentioned in inscriptions, we name the goldsmiths,

An Account of the old Roman Colleges

[1] Mackey II. pp. 484-485.

bakers, purple-dyers, pig-dealers, sailors, ferry-men, physicians, &c. They had their separate inns (*curia*, *schola*), their statutes and rules of reception and expulsion of members, their collective and individual privileges, their laws of mutual protection and their widows' fund, not unlike the mediæval guilds. . . . . .

"They had however their time-honoured customs, consisting of sacrifices and festive gatherings at their inns, on which occasions their banners (*vexilla*) and emblems were carried about the streets in procession."

(*b*) History of the Growth of the Roman Colleges. During the monarchy

Having come into existence under the benign rule of Numa, the craft associations continued with alternate prosperity and adversity during the monarchy. His successor Tullus Hostilius was more of a military than of a religious bent of mind. So, under the impression that these associations of craftsmen turned away the mind of the people from military service, he tried to suppress them. Ancus Martius, the fourth king and the grandson of Numa, revived them and he caused the sacred institutes of Numa to be written on tablets by the Pontifex Maximus. Under the next monarch, Tarquinius Priscus, who built several public buildings in Rome, the craft of artificers flourished. Under Servius Tullius, the sixth king, also they went on flourishing. Tarquinius Superbus, who turned out a tyrant, and so, brought about the downfall of the monarchy, crushed these colleges.

During the Republic

Then came the Republic, wherein the Patricians ruled over the Plebians. As the different colleges or guilds contained men of the Plebian class, the Patricians, who opposed the Plebians, did not, as a rule, look with favour at these associations. Nevertheless, the mild and beneficent laws of Servius Tullius were re-established and the colleges were restored. Matters

went on with alternative periods of prosperity and adversity till the time of the establishment of the Tribuneship, when, the people coming into power, these associations began to flourish again. The Laws of the Twelve Tables confirmed their privileges (in the year 302 of the city). In the year 687 the senate suppressed the colleges, but 80 years afterwards, the Tribune Publius Clodius restored them and they went on flourishing again. Publius Clodius, while freeing them from the previous restrictions of the Roman Senate, gave to slaves and foreigners also the privileges of founding their own new colleges or joining the old ones. This brought about a degeneration and the new ones thus founded degenerated into political clubs and "became dangerous to the state."[1]

During the Empire

Again, some of the colleges got addicted to sumptuous and extravagant banquets. This evil crept in gradually. Still the institutions went on flourishing during the time of the Republic and up to the advent of the Empire. With the revolution which replaced the Republic by the Empire, the above two faults, *viz.*, 1) political intrigues, and 2) extravagant feasting, increased. Hence it is, that the Emperors began to look at these colleges with suspicion and tried to oppose the creation of new colleges or corporations.

The reason, why these Colleges worked at night

During the Empire, the Colleges began to work at night, because they were looked at with suspicion as political bodies by the Emperors. Dr. Hardy says on this point: "The Superior Government with its increasingly bureaucratic organization and its centralization in Rome and the emperor, was essentially hostile to all free and spontaneous organizations among the people. Combination for a single object might easily develop into a combination for other objects."[2]

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1 Mackey, II, p. 493. 2 "Studies in Roman History" by Dr. Hardy, p. 129.

The Division of the Colleges into two classes

By this time the colleges began to be divided into two classes :

1. The Lawful Colleges (*collegia licita*), *i. e.*, those which followed the simple primitive way of the time of Numa. These were, with few exceptions and few intervals, patronized and recognized by the Senate and by the Government.

(*a*) The Lawful Colleges

2. The Unlawful Colleges (*collegia illicita*) which harboured political intrigues, and indulged in extravagance. They were, not only not patronized by Government, but were looked at with suspicion. They were voluntary colleges, *i. e.*, were not established under authority or charter. Workmen of doubtful qualifications and capabilities, who were rejected by the old respectable colleges and who were thus irregular workmen or cowans, founded such new corporations and they competed with the respectable and able workmen. So Julius Cæsar (100-44 B. C.) and Augustus (43 B. C. to 14 A. D.) abolished all the colleges except the old ones which were established under authority. Pliny (the younger 62-116 A. D.) asked the permission of Trajan (52-117 A. D.) to form at Nicomedia, a new body of masons for the purpose of building a College of Masons (*Collegium Fabrorum*) " which should not consist of more than 150 artisans, and in which he would take care, by the exclusion of every person who was not a Mason, that the purposes of the new college should not be diverted into an improper direction."[1] Trajan refused the permission on the ground that the province had many such corporations which had become hetæriæ, *i. e.*, political clubs.

(*b*) The Unlawful Colleges

All these facts show, that " the primitive colleges of artisans, who derived their origin from the time of Numa, and to which we may trace the idea of the mediæval guilds of Masons, were generally

Suppression of the unlawful colleges

1 Mackey, II, p. 495.

undisturbed by the government, whether regal, republican, or imperial, and continued their existence and their activity to a very late period in the history of the empire. The persecutions, suppressions, and dissolutions of colleges of which we read, refer only to those illegal and irregular ones, which, not confining their operations within the legitimate limits of their craft, were voluntary associations made up, for the most part, of non-operative members, who were engaged in factious schemes against the powers of the state."[1]

Condition of the Roman Colleges, especially the Colleges of Masons (Collegia Fabrorum)

During the early part of the history of Rome, Architecture was in a very rude condition. In building their houses, people had only the idea of providing shelter from rain and sun. There was no idea of ornament. Dr. Mackey says, "the most bungling carpenter or bricklayer of the present time must have greatly surpassed them in skill."[2]

The workmen with the army

During the early period, "the colleges furnished no architects to the army." Smiths and carpenters were the only workmen with the army. "It was not until about the era of Augustus—that monarch who boasted that he had found Rome a city of brick and left it a city of marble—that the Romans began to exhibit a fondness for the fine arts, and especially for architecture. Marcellus, the conqueror of Syracuse, had, two centuries before, implanted the seeds of a refined taste in his countrymen, and invited the invectives of the ascetic Cato, by the works of Grecian art which he brought to Rome from the spoliation of the city which he had conquered. To him, therefore, has been attributed the introduction of the arts into Rome."[3]

Architecture in the time of Augustus

But architecture rose in the time of Augustus. The Colleges of Builders rose in his time, and they subsequently carried with the Roman armies their art into the Roman provinces. The state appointed

[1] Mackey II p. 497. [2] Mockey II. p. 498. [3] Ibid.

an officer as a general superintendent. Under him there was a subordinate officer called *Magister* Operis or Master of the Work.

At first the superintendent, who was generally the Proconsul, the Procurator or the Commander of the Legion of the district, arranged for the men, the materials, the site, the character of the building, &c. The workmen then assembled at the place of work and formed themselves into a college under the "direction of a subordinate officer who was an artificer or an architect, who regulated their labours, made designs or plans, and corrected the errors of the workmen."

An analogy to the method of the Stonemasons of the Middle Ages

"In all this we see a great analogy of the method pursued by the Operative Stonemasons of the Middle Ages. First, there was a prelate, nobleman, or man of wealth and dignity, who had formed the design of building a cathedral, an abbey or a castle. In the old English Constitutions, this great personage is always referred to as the Lord, and the work or building was called "the Lord's work."[1] The workmen then lived in huts or cottages near their work and formed a Lodge under a Master.

Latterly, the convenience of military operations required a number of architects and workmen to accompany a marching legion. So, with the spread of the Roman army into its different provinces, the Roman architects and workmen also spread themselves in different countries.

XXI.

B.—THE LINK CONNECTING THE ROMAN COLLEGES WITH SIMILAR ASSOCIATIONS IN THE ROMAN PROVINCES.

The first link

With the spread of the Roman Empire into distant provinces, the Roman system of Architecture and the Roman Colleges spread into distant coun-

[1] Mackey, II, p. 500.

tries. The Roman Colleges sent their architects to the colonies established by the conquering Roman armies. These architects carried, not only the Roman principles of Architecture, but also the Roman co-operative and well-regulated system of work which came into existence with the Roman colleges of Artificers. This system latterly developed "in a modern form in the corporations of Operative Masonry of the Middle Ages and finally in the Lodges of Speculative Masons of the present day. Spain, Gaul and Britain were the principle countries that were conquered one after another by the Romans and became Roman provinces. They imitated Roman architecture and the Roman system of co-operation and well-regulated work.

The link and tradition carried on by the resident Romans

When the Roman Empire fell, the Roman legions and authority were withdrawn from them, but still a large number of the Romans, who had married the native women of their provinces and who were to a great extent nationalized, remained in their country and they carried on the traditions of the Roman architecture and of the Roman system of work.

Spain became a Roman province in about 206 B. C. on the expulsion of the Carthaginians from them. The beautiful climate, fertile soil and rich mines of Spain had, at different times, attracted the Phœnicians, the Greeks, the Romans, the Goths and the Arabs. But, of all these, the Romans had left a larger number of architectural monuments. "But the invasion of the Goths .... and the subsequent more permanent occupation of the peninsula by the Saracenic Arabs, or Moors .... completely obliterated all effects of the earliar Roman influence."[1]

In Gaul, both Cisalpine Gaul and Transalpine Gaul, the effects of the Roman architecture have long remained perceptible.

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1 Mackey, II, p. 505.

Coming to Britain, it was twice invaded by Cæsar, but it was Claudius who conquered it. He was therefore surnamed Britanicus. Dominitian subdued the whole of the island. Britain was completely Romanized and as such received the Roman architecture and its well-regulated system of architecture. Ruins of the Roman buildings have been found to a great extent, even in Lincoln.

We will now speak at some length about the spread of Masonry in Britain.

XXII.

C.—EARLY MASONRY IN BRITAIN.

The link continued in Britain

During the Roman occupation—from the time of Claudius to the final evacuation in the beginning of the 5th century—a period of 350 years, among all the arts introduced by Rome, none drew so much attention as Architecture. It is natural, because, among "all the methods of human industry that are intended to supply the wants or promote the comforts of life, the art of building is placed in the most prominent position."[1] As it protects men from the elements and shelters them from the inclemencies of the weather, it is most resorted to. "It is the first art that man cultivates in his progress from utter barbarism to civilization."[2]

Before and after the advent of the Romans

Before the advent of the Romans they lived in huts in the midst of wood. After the Roman conquest, they began to form and live in cities. The architects, who accompanied the legions in their visits to Britain and who remained with them during its occupation, did not confine their labours to the construction of military works, such as the erection of defensive walls and fortresses. They organised their Colleges of Artificers, or Colleges of Masons, and built temples and other public

1 Mackey, II, p. 530. 2 Ibid.

buildings and gradually introduced Roman architecture. The rude huts of the people were replaced by comfortable houses. The native art of building, under the guidance of the Roman architects assumed a new place which formed a chain as it were between their old rude method and the establishment of the building guilds of the Anglo-Saxon times that followed the Roman period. They received from the Romans their co-operative and guild-like methods. Agricola, who had arrived in the last part of the first century after Christ, had a great hand in establishing the Roman Collegiate system, which made a firm footing by the time when the Roman Dominion in Britain ended with the fall of the Roman Empire.

The isolated position of Britain had a great advantage then, as it has now. After the downfall of the Roman Empire, the countries conquered by them on the Continent were more subject to the ravages of invading barbarians than Britain. So, with the advent of those barbarians, the remains of the Roman arts and architecture were greatly destroyed. In Britain also it was destroyed, but, owing to its insular position, the destruction was not so great as on the continent. So, when at the end of the 3rd century, Constantius Chlorus resolved to build the Gaulish cities and fortresses destroyed by the barbarians, he sent to Britain for the architects. This withdrawal of its architects to the continent had a marked effect on Britain itself. It soon lost the knowledge of the Roman architecture.

The isolated position of Britain had its advantage

But fortunately, this result was countermanded by the advent of Christianity, which, with its missionaries from Rome, brought Roman arts, and among them, Roman architecture into Britain. Christianity was right welcomed by the Britains. This is evidenced by the fact that no Christian country showed so many and so rich monasteries as those which Britain possessed.

The advent of Christianity

Thus, the architectural skill, which had, for a time, dwindled owing to the withdrawal of the British architect to the continent, was revived again with the advent of the Christian missionaries from Rome. These missionaries "were the restorers of the Roman architecture in stone."[1]

The Legend of the Craft refers to the "tradition that under the usurped reign of Carausius, St. Alban had organised the fraternity of Masons and bestowed upon them his patronage." This part of the Legend then traditionally preserves "the historical fact that Freemasonry was reorganized after the Roman method by the Christian missionaries." "The method of building in stone and with circular arches was always designated as *opus Romanum* or Roman work."[2] The Legendists commit an error in attributing personally to Carausius the patronage of Masonry and in appointing St. Alban as his chief architect or Master Mason.

There is a difference of opinion on the question treated here, *viz.*, whether after the fall of Rome, and the subsequent extinction of the Roman power in Britain, the Roman arts and architecture were also extinguished. Anderson wholly, and Ferguson partly, endorses this view, but Mackey refuses to endorse it. He says that of course there was a decadence of arts and architecture but not complete destruction. There was suspension, but not complete extinction. There was a downward progress, but it was shortly stayed by the advent of the missionaries. "The Links of the chain that united the builders of Britain with those of Rome had only rusted; they were not rudely snapped asunder."[3] The links were latterly "strengthened and brightened by the Anglo Saxons."[4]

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[1] Mackey, II, p. 536. [2] Ibid. [3] Ibid p. 538. [4] Ibid.

XXIII.

D.—MASONRY AMONG THE ANGLO-SAXONS.

The state of affairs after the fall of the Roman Empire

On the extinction of the Roman power in Britain, there being no strong controlling power, Britain was disturbed by the invasions of (*a*) the Scots (*b*) and the Picts, (*c*) by "the predatory excursions of barbarians from the opposite shores of the North sea, and (*d*) by civil distractions."[1] Gwotheyrn or Vothgern, a leader of the Britains, called under these circumstances the help of the Saxons, a warlike German tribe "who occupied the western shore of.....the duchy of Holstein."[2] These Saxons drove away the Scots and the Picts, and, being attracted by the better climate of Britain, stayed there, and, at last, driving the Britains to the south of the country, became the masters of the land. During this period of disturbance and uncertainty, architecture dwindled for a time, because "amid the clash of arms.....learning and the arts lie prostrate."[3] But still some architectural skill and taste remained in the country. The influence of the preceeding five centuries of the presence of Roman art was not altogether lost.

The Anglo Saxons, not altogether barbarous

Again, there was another reason why the influence of the Roman art continued in Britain. The Saxons themselves were not thoroughly barbarous. Being a German tribe, they had withstood the Roman inroads, which did not succeed with the Germans as they did with the people of Spain, Gaul and Britain. They stuck to their own ideas and habits, but still, while rubbing their shoulders with the Romans, they came into closer contact with them and "many new ideas, feelings, reasoning and habits must have resulted from this mixture, and the peculiar minds and views

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1 Mackey II, p. 540. 2 Ibid. 3 Ibid.

of the Germans must have been both excited and enlarged. The result of this union of German and Roman improvement was the gradual formation of that new species of the human character and society which has descended, with increasing melioration, to all the modern states of Europe."[1]

Dr. Anderson and his subsequent editors Entick and Northouck assert that the Anglo Saxons "were ignorant heathens.....They demolished all accurate structures and all the remains of ancient learning, ...till they became Christians."[2] But Mackey, on the authority of Turner, the historian of the Anglo-Saxons, tries to show that "there was not a total disruption of Saxon architecture and Masonic methods of associated labor from that which was first introduced into Britain by the architects of the Roman Colleges."[3]

There were, of course, some modifications. For example, "the temple of the Romans had to be converted into the church of the Christians, but the Roman *basilica* was the model of the Saxon church, and the Roman architect was closely imitated, as well as could be, by his Saxon successor. The spirit and the influence and the custom of the Roman College was not least abandoned."[4]

A century elapsed between the arrival of the Saxons and the entire subjugation of the country by them. "Forty years after the establishment of the Saxon octarchy, Pope Gregory sent St. Augustine from Rome with missionaries to convert the Saxons to the faith of Christianity.....Although it may be admitted that the Pagan Saxons on their first arrival did indeed destroy many of the churches which had been erected by the British Christians and expelled the priests, yet it must be remembered that by the subsequent advent of Augustine from Rome, a new life was restored to architecture and the

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1 Mackey II, p. 541. 2 Ibid p. 541. 3 Ibid pp. 542-543. 4 Ibid p. 543.

arts.....The frequent missions and pilgrimages to Rome, together with the importation of Italian churchmen, which took place as early as the end of the seventh century, must have exercised great influence upon ecclesiastical architecture in England."[1]

We will say here a few words on the subject of the Anglo-Saxon guilds latterly established in Britain after the advent of the Saxons, as they present many points of similarity with the later Lodges.

The word guild comes from *gildan*, to pay. It signifies "fraternities *giving* something towards a common stock and united for some common purpose." Mutual assistance, a common purpose, cultivation of friendship, and observance of some religious duties, are some of the purposes for which guilds or similar societies or associations are formed everywhere in the world. There were such guilds in ancient Egypt, of the priests, builders, boatmen, artificers, &c. They had their own laws and privileges. They elected their own members.

The Anglo-Saxon guilds

"The Eranos among the ancient Greeks were such guilds. They met at stated periods, generally once a month. They had their own regulations. They were presided over by an officer and the members paid a monthly subscription.

Guilds among the ancient Greeks

The Roman Colleges of artificers were similar to these Craft Guilds.

"The Agapæ or the Love-feasts of the early Christians, though, at first, established for the commemoration of religious rites, subsequently became guild-like in their character, as they were sustained by the contributions of the members, and funds were distributed for the relief of widows, orphans, and the

[1] Ibid pp.443-444.

poorer brethren. Guild-like institutions existed in almost all civilized nations. The Anglo-Saxon guilds were of the same character."

Wilda and Hasting attribute the origin of these Anglo-Saxon guilds to the Christian principle of love which originated in monastic institutions where every member shared the benefits of the whole bodies in work and prayers. But the fact that such a thing existed even in pagan institutions disproves this origin. So, their origin can be attributed to the Roman Colleges of artificers.

A difference of opinion has arisen among some, as to whether these guilds had an origin "in the *subjection* or the *freedom* of the handicraft class." Some say, that the craftsmen were at times put under subjection and bondage with restriction over their privileges, and so, to protect themselves against these restrictions, they formed these guilds. Others—and among them Mackey—say that they arose from an idea of freedom. They were founded, as in the case of Roman Colleges, for the express purpose of giving the members "an independant place in the public polity. Sometimes their love of freedom exceeded proper bounds, and then, they had to be watched by Government in the days of the Empire."[1]

The system of guilds was well known to the Anglo-Saxons. "Thirteen was a favourite number in the religious guilds. .....A fraternity, commonly called a Guild, was formed, consisting of 12 men to represent the 12 apostles, and one woman to represent the Virgin Mary."[2]

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[1] Mackey gives the text (II, p. 565) of the charter of a guild called Orky's Guild at Abbotsbury. It is very interesting and shows how members bound themselves to pay monthly subscriptions to do duty towards the sick, towards the dying, towards the poor, &c. The payments in kind remind us of the payments in kind referred to in Parsi books on Gâhâmbâr feasts.

[2] II. p. 565.

Points of similarity

The principal points worth noticing in these guild charters are the following :—

1. There was an oath of fidelity.

2. The sick were to be nursed and the dead buried.

3. A brother was bound to give aid to another brother when called upon.

4. If a member got into trouble or difficulty, the Guild was to come to his assistance.

5. The injuries or wrongs of a member were to be inquired by the Guild.

6. To associate thoroughly with one who had done injury to a member was a penal offence.

7. The severest punishment that could be inflicted on a member was expulsion from the body.

These 7 points embrace the true spirit of the Masonic Institution.

Summary of the ancient history

The subject of the actual or authentic history of Freemasonry, treated above, can be thus summed up in the words of Mackey :

"The system of associated workmen in the craft of building arose in the Roman Colleges of Artificers, of Builders, or of Masons.....This system, with the skill that accompanied it, was introduced from Rome into Britain at the time of the real conquest of that island by Claudius, by the artisans who followed the legions and became colonists of the province. On the accession of the Saxons to the Government of the country, though the Britons were driven to the remoter parts of the island in the West, monuments of the Roman workmen remained to perpetuate the method. The Saxons themselves were not a wholly barbarous people. By their rapid conversion to Christianity the communication with Rome was renewed through the missionaries who came to them from that city.

When the monks began the construction of religious houses they sent to Italy or to Gaul for workmen who were educated in the Roman method. Thus by the architectural works which were accomplished under ecclesiastical auspices, the continuous chain which connected the Masons of the Roman Colleges with the Saxon builders remained unbroken.

"From the death of Edgar to the final extinction of the Saxon dynasty and the establishment of the Norman race upon the throne of England, though history records few great architectural achievements, nothing was absolutely lost of the skill and the methods of Masonry which had been acquired in the lapse of centuries and from continual communications with foreign artists. Even the interpolation of the reigns of three Danish kings,[1] of which two were very brief, produced no disastrous effect. So when Harold, the last Saxon monarch, was slain at the battle of Hastings, in the year 1066, and the crown passsd into the hands of the Norman William, many specimens of Saxon architecture were still remaining."[2]

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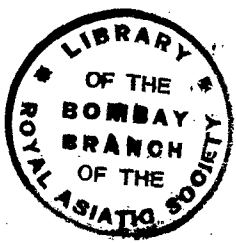
[1] In the time of Alfred. [2] Mackey, II, pp. 537-538.



ZOROASTER AND EUCLID.[1]

By Bro. Jivanji Jamshedji Modi.

The suggestion about the title of the paper

The title of the subject of this paper, *viz.*, "Zoroaster and Euclid," is rather a bold one or a big one. It was suggested to me a few years ago when I was reading an interesting small book named "The Story of Euclid" by Mr. Frankland, Mathematical lecturer at Cambridge. I am indebted for much that I am going to say on the subject of the science connected with the name of Euclid to that interesting book. The book does not even once name Zoroaster, but the impression left upon my mind, when I read that book, was, that the origin of the science of Geometry had a good deal to do with religion, and that the cultivation of that branch of science was carried on, to a great extent, by those who have established their names as great religious teachers or moral philosophers.

Euclid's name familiar to Masons

With Masons, Euclid is a great name. In all the Legends of the Craft of Masonry, and in all the theories latterly developed by Masonic writers like Anderson and Oliver, Euclid plays an important part, because his Geometry—spoken of in Masonic ritual as a synonym of Masonry—is one of the several Liberal Sciences, with the discovery of which the Legendary history of Masonry begins.

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1 This paper, at first, formed the subject of a public lecture, delivered under the auspices of the Gâthâ Society, at the Framji Cowasji Institute, on *roz* Khordâd, *mâh* Fravardin 1274 Yazdajardi, 18th September 1904, the day being the second anniversary of the foundation of the Society. It is published here with a few alterations in the beginning, necessitated to adapt it to form a subject for this volume.

Zoroaster's name not quite unfamiliar to Masonic writers

The name of Zoroaster is not much familiar to Masonic writers, but still, the Polychronicon, a work on the Universal History of the world, which was written in the latter half of the fourteenth century by Ranulph Higden, a Benedictine monk of St. Werburg's Abbey in Chester, and on which the writers of the Legend of the Craft have dwelt for some of their statements, has mentioned his name and connected him with the seven liberal arts and sciences. As Mackey says, "The Polychronicon, with which we see that the old Masons were familiar, had told them that Zoroaster, King of Bactria, had inscribed the seven liberal arts and sciences on fourteen pillars, seven of brass and seven of brick."[1]

Again, philosophers like Pythagoras and Plato, whose names may be mentioned as landmarks in the history of the science of Geometry—which, as said above, is a synonimous term with Masonry,—have been associated by tradition, rightly or wrongly, in one way or another, with Persia and its ancient law-giver, Zoroaster. So, it may be taken, that the paper, which treats of what is, to a certain extent, common in the teachings of these two great personages, can find a fitting place in this Masonic volume.

The object of the paper

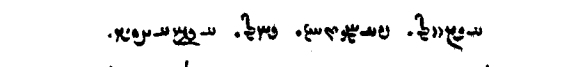
I am not going to compare the lives of Zoroaster and Euclid. They lived in ages far apart,—according to some, several hundred or even thousand years apart, but according to others, about three centuries apart. Among those who hold the latter view are the authors of the traditional literature of the Parsis. Laying that question aside, the object of my paper is to show, that the study of an exact science like that of geometry prepares a young man to be a good and a true Zoroastrian, as well as to

1 Mackey's History of Freemasonry, I, p. 49. Vide supra p. 161.

be a good and true Mason. The teaching of Euclid and the geometricians, as far as its ultimate object and its effect are concerned, is the teaching of Zoroastrianism to a great extent.

I take the following two sentences as the text of my paper. They show at once what the object of my paper is. The Avesta saying is :—

7. Sayings from the Avesta and from Euclid, forming the text of the subject

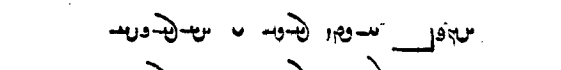


'Aêvô pantâo yô ashahê
Vîspê anyaêshãm apathanãm.'
(The Avesta).

Translation :—

"There is only one path of Virtue,
All other paths are no paths."

The Pahlavi rendering of it is :—



'Ayôk-i aît râs-i âhlâish
Avârîk harvestîn valmanshân a-âhlâish.'

The saying attributed to Euclid is

'There is no royal road to geometry.'
(Euclid).

These two sayings, one from the Avesta and the other said to have been uttered by Euclid, form the text of my paper.

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[2] Some MSS. have .

The saying of the Avesta

The first saying is not attributed directly to Zoroaster, but it sums up, as it were, the tendency of all his teachings. It does not occur in any part of the extant Avesta but it occurs in the colophons of several old manuscripts.

The saying of Euclid

It was at Alexandria, that the pithy words, which form the second sentence forming the text of this paper, were uttered by Euclid. They say that there were two roads which led people to the palace of Ptolemy I, the patron and founder of the Alexandrian Library and Museum. One was long and a little difficult to ascend. The other was short and easy. The latter was open only to the King and his royal guests, and the former to all the people. One day Euclid was going to the palace in the company of his royal patron. The conversation turned upon the study of geometry, of which Euclid was the reputed Professor at the Alexandrian Institution. Ptolemy put to Euclid the question, which, even after the lapse of more than two thousand years, many a student would like to put to his present Professors of Mathematics, *viz.*, " Was there not an easier way of learning geometry ? " They were just at that time over the short or the royal road to the Palace. So, Euclid replied: "There is no royal road to Geometry." The words have latterly passed, with some modification as it were, into the proverb, "There is no royal road to learning."

On the rise of the science of Geometry

We will commence our subject with a short history of the rise and advance of the science of geometry before the time of Euclid. This short history will give us an idea, as to how much the study of geometry was connected, from its very commencement, with the study of religious problems.

The name of Euclid is known in all parts of the civilized world as the author of the "Elements of Geometry." But

geometry as a science was born long before Euclid. Its birth-place is believed to be Egypt. Geometry was originally, as implied by its etymology, "the science of the measurement of the earth".

Egypt, the cradle of Geometry

The annual innundations of the Nile, on which depended the prosperity of the whole of Egypt, destroyed the land marks or the limits of the lands and fields on its banks. So, very frequently, quarrels and dissentions arose among the tillers of the land about the boundaries of their land. Some tillers had not the necessary intelligence to mark their boundaries; some were indifferent and neglected to do so; some fraudulently omitted to preserve boundaries in order to violently deprive their neighbours of their land. The result was that there were frequent quarrels, fights and even murders. As the proverb says, "Necessity is the mother of invention." To put an end to these frequent disputes, rudimentary efforts were made to survey the land and to measure the fields of different agriculturists. Thus, as said beautifully by a writer of Queen Elizabeth's time, "by God's mercy and man's industry, the perfect science of lines, planes and solids, like a divine justiciar, gave unto every man his own."[1]

Geometry connected with Religion in two ways. (*a*) To spread peace and quiet was one of its main functions

Thus, we see, then, that geometry came into existence to perform a function which is always acknowledged to be one of the functions of religion: *viz.*, to spread peace and suppress disputes. We know that the religion of Zoroaster is said to be '*fraçpâyaôkhedhrâm nidhâ-snaithishem*,' *i.e.*, "one which suppresses quarrels and which makes men lay down their arms."

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1 John Dee, quoted by Frankland in his "Story of Euclid", p. 17.

Geometry, therefore, came into existence to do, what was considered by Zoroaster, to be the most important work of his religion. There were disputes and quarrels. It tried to suppress these disputes and quarrels. Science and religion are often put on opposite sides. True science recognizes religion and true religion recognizes science. Here we see an instance of it. The science of geometry began, in its very infancy, to help the cause of religion. It helped the cause of one of the best teachings of Zoroaster.

A similar teaching of Zoraster

Again, geometry was connected with religion in Egypt in another way. It is well known that the ancient temples of Egypt were built in certain positions with reference to the position of the heavenly bodies. Even the pyramids were built in particular positions with reference to the position of the Sun. So, they used the principles of geometry in the construction of their religious buildings. "They had geometrical rules applicable to religious ends."

(*b*) Second way in which Geometry was connected with Religion. Its use in the construction of religious buildings

Geometry is a science of measurement and Zoroastrians have a good deal to do with measurement in the construction of their temples, their *Darêmêhêrs* and *Âtash-Kadehs*. The *Izashne-Gâhs* of the Darêmêhêrs and the *Gumbads* of the *Âtash-Kadehs* must face certain directions and must have certain measurements. So, directly and indirectly, Geometry had much to do with the ancient Persian fire-temples as well.

Now, we will speak of some of the great philosophers whose lives and teachings form, as it were, great landmarks in the history of Geometry.

The philosophers whose lives form landmarks in the history of Geometry

Thales (660-550, B. C.)[1] was one of the well-known Seven Sages of Greece. A motto was attributed to each of these Seven Sages.

Thales of Miletus

[1] Some give his date as B. C. 636-515.

The one attributed to Thales was "Suretyship is the precursor of ruin." He is known as the father of philisophy as well as the father of Geometry. From his profound knowledge of mathematics, he had predicted the eclipse, referred to by Herodotus[1] as having taken place at the time when the Lydians and the Medians were fighting. It is known in history as the "Eclipse of Thales." It so frightened the two fighting armies that they soon entered into a treaty of peace.

A funny story about him

A funny story is said of him as to how he once cured a donkey of its undesirable habit of sitting down in the midst of a stream while carrying a load of salt, and of thus spoiling the commodity. One day, instead of salt he put a load of sponges over it. When it resumed its old habit, the weight of the soaked sponges made it very difficult for it to rise again. This lesson made it thereafter leave off its old habit.

Nowadays, we often deplore the ruinous practices of some of the merchants of America who create "corners" by buying up large stocks of commodities. They say, that it was Thales, who first practised it in Greece. He once bought up all the olives in the market and made himself rich by the transaction.

His visit to Egypt and his studies

He went to Egypt, and saw how, by rough calculations, the Egyptians knew the time of the annual innundations of the Nile, and how they retraced the boundaries of the fields lost by the rise of the waters. He saw how, while erecting their temples, they made them face the proper points of the heavens, so as to adore the Sun and the planets at the proper seasons of the year. Thales returned to his country, and by quiet study, cultivated the science of Geometry, the mere rough rudiments

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[1] Book I, 74

of which he had thus observed in Egypt. The Egyptians, in the building of their temples, &c., measured everything roughly, by means of pieces of cords. He then conceived the ideas of straight lines and circles. He gradually rose from the materialistic plane to the plane of abstract ideas. It was, as it were, a rising from mere materialism to the abstract and gradually from the abstract to the Divine. As Frankland says in his *Story of Euclid*: "From the coarse practicality of the Egyptians to this pitch of abstract thought is an immense step, only possible to a mind of Thales' titanic power."[1]

Pythagoras

After Thales we come to Pythagoras, who is said to have carried on the torch of learning, especially of the science of Geometry, a little further from the hand of Thales. Some think that he was a pupil of Thales, but others say that he personally knew Thales but did not belong to his Ionian School. As we find in the case of many religious communities, he founded a sect or brotherhood which was, as it were, if not wholly, at least partially, a semi-religious brotherhood. His followers acknowledged him as their Master, and loyally and faithfully attributed their discoveries in the science of Geometry to his avowed or secret teachings as their Master. The neophyte had to undergo "a three years' probation, of silent study on his part and of approving scrutiny on theirs."[2] Plain living and high thinking was the rule of life of the brotherhood.

The Brotherhood of the school of Pythagoras and that of Freemasonry

The Brotherhood of the school of Pythagoras reminds us of our Brotherhood of Freemasonry, which also carries its history to antiquity.

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1 Mr. Frankland's Story of Euclid, p. 27. 2 Ibid p. 31.

Freemasonry has its period of probation and study, which, unfortunately seems to have been much shortened nowadays. It has its temples, its prayers, its ritual, its Masters, and, above all, the Master of Masters, the Great Architect of the Universe, the Almighty God, called the Great Geometrician. Like all geometricians, Freemasons have to deal with circles and squares, compasses and plumbs. They have to look to the symbols representing the Sun and the Moon, the Khorshed and the Mohor of the Zoroastrians. They have to turn to the four quarters of the world, as Zoroastrians have to do, on reciting their *nemô âonghâm* prayer, known as the ' Châreh disâ-ni nemâz.'

In the charge given to the candidate, when he passes through the Second Degree, we find the following words which show that the study of geometry is considered to be as it were a religious study :

"The study of the liberal arts.....is earnestly recommended to your consideration, more especially the Science of Geometry. Geometry or Masonry—originally synonimous terms—being of a Divine and moral nature is enriched with the most useful knowledge, and, while it proves the wonderful properties of nature, it demonstrates the more important truths of morality."[1]

Connection of the teachings of Zoroaster with the School of Pythagoras

Now, had the teachings of Zoroaster any connection, direct or indirect, with the School or Brotherhood founded by Pythagoras who had played a prominent part in the cultivation of the Science of Geometry ? Tradition says that they had that connection.

Classical tradition says that Pythagoras travelled in Chaldæa and studied Magian teachings. St. Clement of

[1] Charge after passing to the Second Degree.

Alexandria refers to the connection of Pythagoras with Zoroaster, when he says, "He (Pythagoras) held converse with the chief of the Chaldeans and the Magi."[1] St. Clement further says: "Alexander in his book 'On the Pythagorean Symbols' relates that Pythagoras was a pupil of Nazaratus the Assyrian."[2] Now this Nazaratus or Zaratus is supposed to be Zoroaster. According to Troyer, "Jamblicus, in his life of Pythagoras (cap.4) states, that this philosopher.....was instructed in their modes of worship, perhaps by Zoroaster himself."[3] Prof. Jackson says that this classical tradition "may not be altogether without foundation."[4]

Pythagoras, supposed to be the Niyâtush of the Parsi traditions

The Parsi tradition, as recorded in later books like the Dabistan[5] and the Desatir,[6] speaks of a sage named Niyâtush or Tutiânush as having become a follower of the teachings of Zoroaster. Troyer suggests that this Tutiânush may be Pythagoras.

Anyhow, the classical tradition directly, and the Persian tradition indirecty connect the learning of Pythagoras with the teaching of Zoroaster, whom the Pahlavi traditional literature places somewhere at the end of the seventh century and in the first half of the sixth century before Christ, *i. e.*, at the time when Pythagoras lived.

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1 Ante-Nicene Christian Library, Vol. IV. Clement of Alexandria, edited by Roberts and Dodson, Vol. I, p.395. (The Miscellanies Bk. I,ch. XV). Vide Shea & Troyer's Dabistan, I, p. 227, n. 1.

2 Ibid, p. 397.

3 Shea and Troyer's Dabistan, I., p. 277, n. 1.

4 Zoroaster, the Prophet of Ancient Iran, p. 7.

5 Shea and Troyer's translation, 1, p. 277.

6 Translation of Mulla Feroz, Mr. Medhora's edition of 1888, p.91.

His first attempts at teaching

Pythagoras was, to a certain extent, unsuccessful at first in his own native city of Samos. He tried to gain pupils, but he failed at first. It is said that at first only one artisan formed his audience. He paid him his wages and secured him as his first hearer. "Afterwards, pretending to fall into poorer circumstances, the enthusiastic geometer is gratified to have his pupil offer to pay an equal remuneration to have the lessons in geometry continued."[1] He was, at first, a philosopher and a moralist, and it was his philosophy that led him to geometrical researches.

His theory about the fabric of the Universe

How has the Architect of the Universe built up this great fabric of the Universe? That was the question that naturally struck the ancient philosophers. They supposed the so-called four elements—fire, air, earth and water—at the bottom of the whole fabric, and thought that these elements were made up of atoms. These atoms took different shapes in the case of these different elements. For example, in the case of fire, the atoms were tetrahedral; in the case of earth, cubical; in the case of air, octahedral; and in the case of water, icosahedral (*i.e.*, having twenty equal sides or faces). The dodecahedron (a solid having twelve equal sides) represented the world as a whole.

His mystic symbol of health

It is said that the pentagon was the mystical symbol of health among the Pythagoreans. One of them fell ill in an inn where he was very carefully nursed by the proprietor. Having nothing to pay him for his kindness, he drew on a board a pentagon in the form of a five-rayed star and asked his host to hang that board on the gate of the inn. This figure drew the attention of a passing traveller who entered and inquired into the matter and stayed at the inn. The owner was thus paid for his kindness to the sick Brother.

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[1] Frankland's "Story of Euclid," p. 33.

Humility, a teaching of Pythagoras

There was one teaching of the Pythagorean Brotherhood that commends itself to our acceptance from a moral or religious standpoint of view. It was this: No Brother was to boast of his achievements. They were to attribute the credit of all their works to the great Master himself. "Hippasus was thought to have perished at sea, simply because he boasted that he constructed the Dodecahedron."[1] King Jamshed failed to attribute to the Great Architect of the Universe, who had taught him the art of building the *Vara*, the credit of all that he did, and prided himself as having done this thing and that thing for the good of mankind. That sort of self-pride (*mani*) brought his ruin. The teachings of the Avesta advise us to practise modesty and to attribute our deeds to the great Architect who inspires us to perform those deeds through the teachings of that great Master, Zoroaster.

Plato

Plato was the next Greek Philosopher who worked after Pythagoras in the field of geometry. He was not specially a geometrician. His studies were various, but he is reputed to have placed over the door of his Academy in Athens, the words,

"No entrance to the ungeometrical."

In his republic, he attaches great importance to the study of geometry, because, he thought, that the knowledge of geometry was "the knowledge of that which is everlasting." Thus, we see that Plato attaches great importance to geometry. Its study is, as it were, the study of Theology. By its sure, certain and perfectly demonstrative method it trains the mind to discipline and order, which we observe in the whole of Nature. Thus, it is a proper channel to lead our thoughts from Nature to Nature's God.

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[1] Frankland's Story of Euclid, p. 38.

His study of Zoroastrian lore

While speaking of Plato, we may observe here, that some Greek writers say, "that in Phœnicia Plato met with Persians who introduced him to Zoroastrian lore."[1] These writers say, that not only Plato, but even Socrates, Aristotle, Theopompus and others were, to a certain extent, influenced by Zoroastrian teachings. According to Diogenes Laertius, Plato was anxious to go to Persia itself "but the Persian wars with Greece prevented him."[2] We saw above, that Troyer suggests that the Greek philosopher Tutiânush, referred to in the Dabistân and the Desâtir, may be Pythagoras. Professor Jackson thinks that "Plato might be a plausible suggestion."[3]

There are several names of great geometricians between Pythagoras and Plato, and between Plato and Euclid, but we omit them, because we have speciallyto refer to the names of those who have shone in the field of geometry as well as in that of philosophy, and who have looked to both these branches of learning from a religious or moral point of view.

Influence of Persia on Greece

The above cursory view of the learning and the teachings of some of the predecessors ofEuclid, who, like the "Divine Plato," cultivated the science of Geometry, from a philosophical or religious point of view, shows, that the teachings of Zoroaster had some influence on the mind of the Greek philosophers. As Professor Jackson says "In Persia, Greece recognised a culmination of the glory of Irân. Though the Greek vanquishes the Persian in battle, he still has stories to tell of Magian wisdom and of Eastern philosophy. Plato, Pythagoras, and other great thinkers are claimed to have emulated the teachings of the Magi; and later Moslem or Zoroastrian

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1 Jackson's "Zoroaster the Prophet of Ancient Iran," p. 7, n. 6.

2 Ibid p. 7. 3 Ibid p. 90. n. 5.

tradition asserts that the ancient sacred writings of Iran, the quintessence of all knowledge, were translated into Greek."[1]

Euclid

We now come to Euclid himself. He has immortalized his name, and is called Euclid the Immortal. Next to the name of their respective prophets, no name is so well-known to the educated classes of all nations as that of Euclid. He developed the science of geometry to a great extent and his elements of geometry are well known.

Doubts as to his being a historical personage

We have seen in the case of several illustrious personages of the ancient world, that their great name and fame and their great achievements and deeds have, at times, so much dazzled later ages that the dazzling light has, as it were, dimmed the sight of some and they have begun thinking, that those personages never existed but in the imagination of some people. We know that in the ancient history of Persia, kings like Jamshed and Feridun have been considered by some to be mere mythical personages who lived in the imaginative brain of some. Some have tried to put even Zoroaster in that list. Even Christ has not been exempted from such attempts. We see the same thing in the case of Euclid. Mr. Frankland[2] says on the authority of Mr. Ball, the author of the "History of Mathematics," that "Schoolmen of the Middle Ages had their doubts about Euclid, whether there ever was such a person or not. His very name, they shrewdly observed, bore the stamp of the manufactured article. As plain as a pike-staff, it was merely a corruption of Greek words signifying "Key[3]-to-Geometry;" and this expression, they properly insisted, was well-enough for a book, but hardly appropriate as the cognomen of a personage, living or dead."

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1 "Zoroaster the Prophet of Ancient Iran," p. 142.

2 Story of Euclid, pp. 57-58. 3 Gr. 'kleid' in *Euclid*. Cf. P. Kilid كليد.

Two phases of the study of the Elements of Euclid

There are two phases of the study of the elements of Euclid which should improve and discipline our mind. The first is, what Mr. Frankland calls, "The outwardness of the Elements of Euclid," and the second, "the inwardness of the Elements."

(a) Outwardness of the Elements

What Mr. Frankland calls the outwardness, is the advance in the proofs of propositions, step by step, from a lower grade or range to a higher one.

Mr. Frankland very beautifully says that "geometry may be helpfully likened to a vast and intricate mountain region, in which each truth is a summit, unattainable without the putting forth of more or less effort. When once reached these summits furnish views which have in them something grand, although it may happen that their attainment conveys the greater reward. But each ascent is only the start of some fresh ascent of a loftier peak, and from no summit yet attained is it possible to gaze all round with every truth of geometry below."[1]

This is illustrated by the case of the 8th proposition of the first book. "The proof of this proposition rests upon the 7th proposition, which again is based upon the 5th. To prove the fifth proposition, the third and fourth are necessary; and of these the third depends upon the second, which follows from the 1st. Thus, for the demonstration of the 8th proposition all the earlier propositions, except the 6th, are essential."[2]

Now this outwardness of the elements should act upon our mind and discipline it for all ordinary and extraordinary works of life. What is said here of geometry is true of all the secrets of nature disclosed before our eyes, step by step, with the help of science. It is true of the advancement of thought in all spheres. We must advance step by step, resting upon proved facts and not upon mere assumptions.

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1 The Story of Euclid, pp. 60-61.

2 Ibid p. 63, n.

(b) The Inwardness of the Elements

Now, we come to what is called the "Inwardness of the Elements." Mr. Frankland illustrates it by the 1st axiom which, he says, "might pass for an obvious necessity of thought: 'Things which are equal to the same are equal to one another.' This is so intertwined with human conceptions of things, that to doubt it, would be to incur the reproach of insanity; at least, so it seems on first reading. But between this and the last of the axioms a great gulf opens."[1]

The discipline that this inwardness gives is this: We must try to look beneath the surface. It is there that we may find self-evident truths. We must try to be deep and not shallow.

The pith of the teachings of Zoroaster

Now consider, what we should call, the pith of the moral teachings of Zoroaster. It is summed up in the word '*Asha*.' Different religions have, as it were, a central idea for the frame work or structure of their systems. For example, the Hebrews had the idea of "Obedience" before them; the ancient Greeks, that of "Beauty;" the ancient Romans, that of "Justice." The Zoroastrians have that of '*Asha*.' This word is so technical from a Zoroastrian point of view that we cannot render it sufficiently well in any other language. The English word that can most approach it, and resemble it, both in point of etymology and meaning, is "Righteousness." To be an '*Ashavan*' one must *be* right and must *go* right. "*Straight forward*" should be his motto.

We said above, that the study of geometry teaches us to advance, step by step, in our deliberations. This suggests to us the idea of advancing step by step, in all our affairs.

Measured steps

We speak at times, of measured steps. A walk with measured steps is graceful and elegant. It gives pleasure to the person who walks, and pleasure to the person who looks at his walk. You look

[1] Ibid p. 80.

with admiration at the measured walk or march of a disciplined regiment or battalion. A good soldier judges from the walk or march of a regiment, of what material the regiment is composed. Thus, the measured steps play an important part in the career of a person or body. Look to the idea of these "measured steps," not merely from a physical point of view, but also from a moral point of view. Look to it with the eye of a disciplinarian or moralist. Think of the influence which an outward act has, or, really speaking, ought to have, upon the inside of a man. You will then form the fullest idea of the significance of the moral idea conveyed to you by the statement in the Parsi books, that a soul, after death, has to advance in Heaven by the measured steps of *humata*, *hûkhta* and *hvarshta*, *i. e.*, of good thoughts, good words and good deeds.

The advantage of the study of geometry

Many a time have we heard students—those who are in the course of their study of geometry and even those who have finished their course—say "Of what earthly good is this study of Euclid's Elements?" Our reply to them should be, "It may or may not be of earthly good; but, no doubt, it would do a good deal of spiritual or moral good. And that which does a moral or spiritual good, does, in the long run, an earthly good also." The study of mathematics, and especially the study of Euclid, trains your mind to discipline. It teaches you to be exact in all your affairs, to be exact in your thoughts, exact in your words, exact in your actions. In short, to speak in Zoroastrian phraseology, it trains your mind for *humata*, *hûkhta* and *hvarshta*, *i.e.*, for good thoughts, good words and good actions. You are taught to think well, to ponder, to deliberate, to ask for proof and then to advance step by step. If you miss a step in proving your proposition you err in your conclusions. You must be exact. You are to keep yourselves within the four corners of facts, and of nothing but facts. You are taught, not to be vague, but to be exact in

your thoughts. The study of Euclid may be a little difficult, but the habit of mastering difficulties, which it will cultivate, will in itself be a good advantage to you. So, do not speak merely of any "earthly good" in the matter of the study of an exact science like geometry. The early training that it will give to your mind will be of immense good to you in your life.

The story of Euclid and his pupil

Euclid himself had a pupil of the kind who, nowadays, puts us the above question of "earthly good." Frankland thus gives an amusing story of what passed between him and his pupil: "This young person, who was by way of starting geometry, learned the first theorem, and forthwith pertly inquired how much better off he was for knowing it. Thereupon Euclid called his servant, and bade him, "Give this gentleman half-a-crown, since he can't learn without making money."[1] This pithy story teaches us that we must value learning for its own sake and not for the number of rupees, annas and pies that it may bring us.

A geometrical figure that could properly symbolize Zoroastrian *Asha*

Many of the religious Brotherhoods, like that of the Freemasons, have taken geometrical figures for their symbols. As Frankland[1] says, "To the mystically inclined the perpendicular was the emblem of unswerving rectitude and purity; but the circle 'the foremost, richest and most perfect of curves', was the symbol of completeness and eternity, of the endless process of generation and renascence in which all things are ever becoming new."[2]

Squares, circles and triangles and such other geometrical figures are taken by some religious communities and by some fraternities or brotherhoods as their symbols. If I am asked to point to a geometrical figure as a symbol from a Zoroastrian point of view, I will point to a straight line as the most

[1] The Story of Euclid p. 56. [2] Ibid p. 70.

simple, proper and pithy symbol. It would very properly symbolize Zoroastrian *Asha*.

Addison on the study of Mathematics as a disciplinary science

Addison,[1] while speaking of the excellency of Faith, refers to mathematics, and points out, how we must proceed in this matter. He says "There are many things from which we may withhold our assent; but in cases by which we are to regulate our lives, it is the greatest to be wavering and unsettled without closing with that side which appears the most safe and the most probable. The first rule therefore which I could lay down is this, that when by reading or discourse we find ourselves thoroughly convinced of the truth of any article, and of the reasonableness of our belief in it we should never after suffer ourselves to call it into question. We may perhaps forget the arguments which occasioned our conviction, but we ought to remember the strength they had with us, and therefore still to retain the conviction which they once produced. This is no more than we do in every common art or science, nor is it possible to act otherwise, considering the weakness and limitations of our intellectual faculties.....It is in this manner that the mathematician proceeds upon the propositions which he has once demonstrated; and though the demonstration may have slipt out of his memory, he builds upon truth because it was demonstrated. This rule is absolutely necessary for weaker minds, and in some measure for men of the greatest abilities."

What Addison means is this: that Mathematics, of which Geometry is an important part, is disciplinary in its end. It is for this reason that, in Arabic, and thence in Persian, Mathematics is called Elm-i riyaziyat (علم رياضيت), *i. e.*, the "Disciplinary science."

[1] Spectator, paper 465.

KING SOLOMON'S TEMPLE AND THE ANCIENT PERSIANS.

I.

INTRODUCTION

The interest of the subject to a Parsi.

The subject of my discourse is one which should interest a Parsi from the point of view of history as well as religion. There are great many religious ideas that are common to the ancient Hebrews and the Iranians. Professor Spiegel says on this point :

"The ideas which we find in the first eleven chapters of the Genesis, show an unmistakable relationship with the ideas of the Avesta, as this has been long since acknowledged by men like Ewald, Lassen and Rénan. This relationship cannot peradventure have occurred from the reason, that the Hebrews had borrowed views from the Avesta, for the acquaintance of that people with the Iranian ideas shows itself to have begun only since the commencement of the Achæmenian supremacy. We are consequently compelled to seek for the origin of this contact in very ancient times and really earlier than when the Hebrews immigrated into Palestine, for this supposition is not any more easily conceivable. The original home of the Hebrew nation, to which its own traditions point, is Haran, which country seems to be identical with Airyana Vaeja.[1] By this mention of the native country of Zarathustra, an

1 *Ewald, Geschichte des V*

same, as a matter of fact, the boundaries of the Indo-German and the Semites touched very close to each other, has been demonstrated by our previous ethnographical researches. It is therefore easily conceivable, as well that Zarathustra adopted Semitic ideas in his system, as even reversed, that the Semites were enabled to become acquainted with Zarathustrian ideas."[1]

This long quotation suggests many a question as to who were the principal borrowers, the Hebrews or the Iranians, and when and where was it that the act of borrowing took place. We will not enter here into all these questions, but simply say "that not only orientalists, but some of the Christian divines have come to the conclusion, that the influence of the Persian religion has been much more over Judaism than that of the latter upon the former. As far as the Avesta is concerned, its influence upon Judaism is undoubtedly great. Possibly, some part of the later Pahlavi and Pâzend literature, was, to a certain extent, influenced by Hebrew thoughts. As an instance of the influence of Judaism on later Pâzend literature, [illegible] Darmesteter[2] points to a Jewish-Persian prayer. Among [illegible] earlier writers, who said, that Judaism was, to a certain [illegible]nt, indebted to Zoroastrianism, we find the [illegible]es of [illegible]n and Rhodes. Among the modern writers [illegible] view, [illegible] find Dr. Cheyne[3] and Dr. Mills.[4] Dr. [illegible]e subject is very interesting.[5]

[illegible]nesis, or the Relations of the Iranians to the [illegible]. Cama from the German of Dr. Spiegel, pp. 1-2.

[illegible]sane," par James Darmesteter, 1891.

[illegible] Psalter," pp. 271, 281, 393, &c.

[illegible] Zoroaster and Bible" in the "Nineteenth [illegible]bsequent articles in various periodicals.

[illegible] the B. B. R. Asiatic Society [illegible] of view," p. 45.

The subject of this paper throws many a side-light upon some of the above points. An account of the Temple of Solomon, who is confounded by some oriental writers with king Jamshed of Irân, shows several points of similarity between the Hebrew and Zoroastrian rituals, and the relations of several ancient Persian kings to the Temple present some of the land-marks of the history of the Jews at which the histories of both the nations met together.

We will divide our subject into two heads :—

Division of the subject.

A. The early history of the Temple and its builders and worshippers.

B. The later History of the Temple and the Ancient Persians.

II.

A. THE EARLY HISTORY OF THE TEMPLE, ITS BUILDERS AND WORSHIPPERS.

The antiquity of the subject.

The subject of the discourse, *viz.*, the Temple of Solomon, belongs to a very remote time, and a part of it may be even said to belong to the mythological period. But still, it belongs to the last of the four periods in which the duration of the world is divided, both by the Semitic group of nations to which the Hebrews belong, and by the Aryan or Indo-Germanic group to which the Parsis belong.

The division of the duration of the world.

About the division of the duration of the world, Prof. Spiegel says : "The division of the duration of the world in four ages, is a conception common to the Semites and the Indo-Germans. As the works of the three first periods,

the Hebrews indicate the creation, the commencement of the new human world after the deluge, and the immigration of Abraham into Canaan. To this is added as the fourth period, the age following the return-home of the patriarchs, *i. e.* the present organization of the world, as it had preserved itself with few alterations up to the time when the composer wrote the Genesis."[1]

This division of the Genesis of the duration of the world into four periods is somewhat similar to that of the Pahlavi Bundehesh[2] wherein the duration of the world for a period of 12,000 years is divided into 4 groups of 3,000 years each.

Dr. Smith thus refers to this division :

"The Book of Genesis begins with the creation of the world, and gives a chronological outline of the first period, which ends with the Deluge. A fresh start is made with Noah, the second father of the race. In this period the whole race of mankind is grouped genealogically, and, as it appears, geographically ;[3] the three zones of the known world being assigned to the three sons of Noah and their descendants. Attention is then directed to Abraham, one of the descendants of Shem. This is because he is the father of the group of peoples to which Israel belongs. In the family of Abraham we are introduced to Ishmael and Izaac.

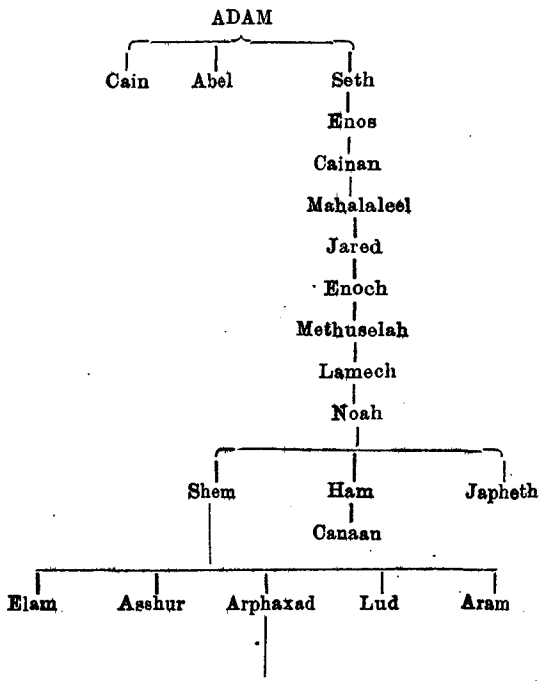
1 "Avesta and the Genesis, or The Relations of the Iranians to the Semites," translated from the German of Dr. Fr. Spiegel by K. R. Cama (1880), p. 3.

2 *Vide* Chap. I, 20 ; Chap. XXXIV. Cf. Plutarch's version of Theopompus in the matter of these four periods. *Vide* Haug's Essays on the Parsis 2nd edition pp. 8-9.

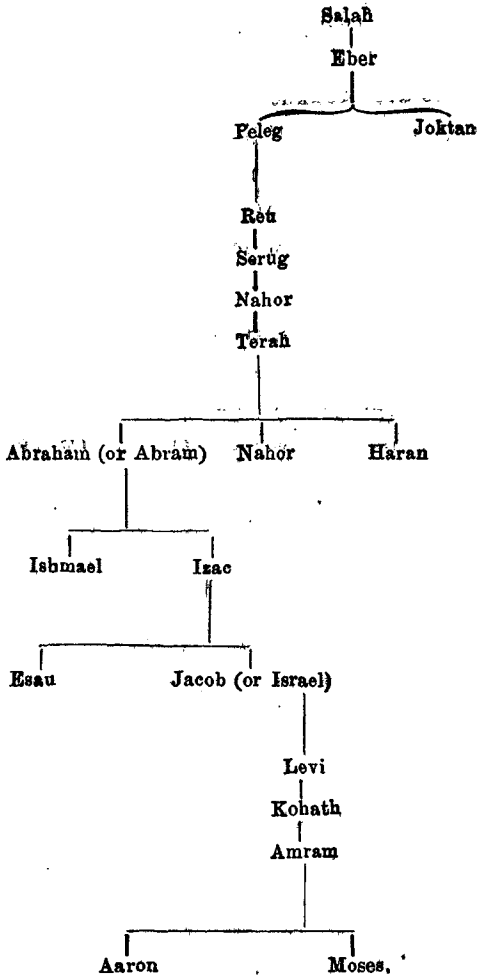
3 This reminds us of a similar genealogical and geographical division of the then known world into three parts, by Farîdûn and of his allotment of these divisions to his three sons, Salm, Tur and Iraj. (Shâh-nâmeh, Mohl I. p. 138).

But Ishmael is dismissed from the record with a mere genealogy, that we may devote ourselves to Isaac and his line. The two sons of Isaac are brought before us in the same way, and a genealogical account of the clan of Esau is given before they in turn are dismissed, that we may give exclusive attention to Jacob and his sons. These are the main subjects of the narrative, up to which the rest has skilfully led." [1]

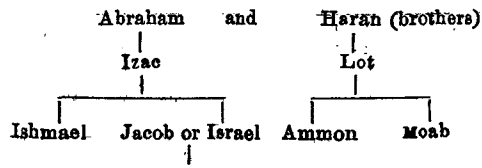
The following table shows us, at one glance, the genealogy of the principal personages represented as playing a prominent part in the history of the first three periods and of a part of the fourth period (Genesis Chaps. IV, V, X, XVI, XXI, XXV, XXIX, XLVI).

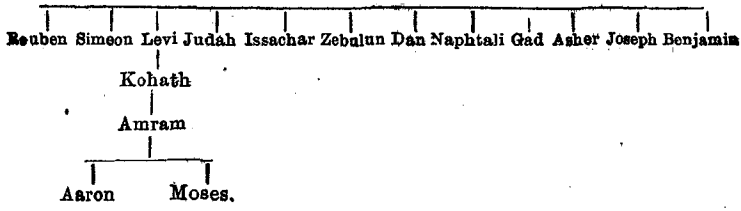


1 "Old Testament History," by Dr. Smith (1903). Chap. II, p. II.



The following table shows the family of Abraham (Genesis Chaps. XXI, XXIX, XXX, XXXV):





III.

THE HISTORY OF THE ISRAELITES.

Before coming to the subject proper of our paper, we will give here a brief outline of the history of the Israelites upto the time of Solomon. At first, we will see, what distinction is attempted to be made between the terms *Hebrew*, *Israelite* and *Jew*.

These people were all united under one faith, the well-known formula of which was "Jehovah is the God of Israel and Israel is the people of Jehovah." This was their faith-formula long before Moses, but Moses gave it a greater importance and united them more under its banner.

Hebrews, Israels and Jews.

The words Hebrew, Israel and Jew are at times used indifferently, one for another. But some distinction is sought to be made between them. Abraham (Abram) was the ancestor of all. He was believed to be a Chaldean by birth. He emigrated about 1921 B.C. with his wife Sarai, his nephew Lot and a number of followers into Canaan, the modern Palestine, and settled there. In the Genesis (XIV, 13) he is called "the Hebrew." All the descendants of Abraham are generally called *Hebrews*. It is said that this name comes from Eber or Heber, one of Abraham's ancestors—the sixth ancestor according to the table given above. Some derive the name from 'eber' which

signifies "from the other side." The Canaanites called them by this name, because they (Abraham and his followers) came from the other side of their country of Canaan.

The *Israelites* were the descendants of Israel which was another name of Jacob, the grandson of Abraham. The word means "the strong." He had twelve sons. From these twelve sons descended the twelve tribes of Israel or of the Hebrews. The descendants of these twelve sons were specially known by this name from the time of their leaving Egypt upto the time of the revolt of Jeroboam. From the time of this revolt, ten out of these 12 tribes were known as forming the kingdom of Israel, and the other two as forming the kingdom of Judah.

The name *Jew* is said to be derived from Judæa and signifies the inhabitants of the kingdom of Judæa.

The history of the Israelites up to the time of Solomon

Abraham was the ancestor of all the Hebrews and was therefore called "the Hebrew." His name Abram of Abraham meant "the father of multitudes." He belonged to Ur in Chaldea, whence he went to Canaan, the modern Palestine, with his father Terah, his wife Sarai (or Sahrah) and nephew Lot and lived there at Haran.

Abraham had by a slave-woman a son named Ishmael. This son settled in Arabia and was the ancestor of the Ishmaelites. His second son was Isaac who had a son named Jacob. Jacob who has been also called Israel, *i. e.* the strongest, had twelve sons, who, as said above, were the founders of the twelve tribes of the Israelites or of the Hebrews. Joseph, one of Jacob's sons, went to Egypt, and, by vicissitudes of fortune, became the prime minister of Pharoah, the king of the country. Latterly, he helped his brethren who were driven there by the famine in Canaan to settle in a fertile

tract of Egypt. Their descendants flourished there, but, after a time, were hated by the Egyptians who looked to them with dislike as aliens and foreigners. At the end of about 200 years after the time of Joseph, they grew into a large colony. Being treated with harshness and cruelty, they left Egypt under the direction of Moses[1] to return to Canaan, the country of their forefathers. Their departure from Egypt is known as the *Exodus*. The party that left Egypt is said to have consisted of about 6,00,000 men, besides women and children and flocks of sheep and cattle. They were pursued by the Egyptians, but they safely crossed the Red Sea somewhere about the Gulf of Suez, and entered into Sinai in Arabia. The waters of the sea had receded at the command of God to give them a way.[2] This Exodus[3] occurred in 1491 B. C.. On Mount Sinai, Moses received from God the ten commandments. From that time forward, they considered themselves to be under the immediate rule of God. *Exodus* and *Leviticus*, the two books of Moses, contain an account of their laws, regulations, rites and ceremonies. *Numbers* and *Deuteronomy* contained also some of their laws.

The march of the Israelites through the desert towards Canaan is known as the march through the Wilderness. They remained for about one year at Mount Sinai and then proceeded towards Canaan. They stayed and settled for a time at Kadesh, and sent spies in front to inquire about the new country and its people. Information was brought after 40

1 *Vide* the above Table.

2 *Vide* "Bible Myths" by Doane (p. 57) for a number of similar stories wherein waters of rivers and seas receded to give way to great saintly men.

3 For another version of the Exodus, *vide* "The Greater Exodus and the Cradle of the Semitic race" by Mr. Fitzgerald Lee, who tries to show that the Exodus was from America *via* the Behring strait.

days, that the country was fertile, but the people were strong and not likely to be easily conquered. The Israelites were frightened on hearing this and wanted to return. So, Moses led them back to Sinai, because he saw, that being long under submission to the Egyptians, they had lost all courage. They remained there for 38 years. The bold and hard wandering life in the desert-land restored to them their courage. So, Moses led them again towards the land of Canaan. He led them round the eastern shores of the Dead Sea through the land of Edom and Moab. He crossed the Jabbok and defeated the Amorites and encamped in a plain opposite Jericho. He defeated the Midianites and leaving the tribes of Reuben and Gad (sons of Jacob), and half the tribe of Manasseh (son of Joseph) there, tried to cross the Jordan with the rest of the Israelites. But he died soon after, leaving Joshua in charge of his people. Joshua crossed the Jordan, took Jericho and conquered a great part of Canaan. He divided the country among the 12 tribes of Israel.

Thus, the Hebrews became at this time a settled agricultural people, but they had often to fight with their neighbours, the Philistines, the Moabites, the Midianites, the Ammonites and other tribes of the country. The whole of Canaan had not passed into their hands. So, they had often to fight against the Canaanites. In these wars with the neighbouring tribes, they were led by gallant leaders, who now and then arose and who were known as *Sophetim* or the Judges. This period of the *Judges* lasted for about 4 centuries and is known as the heroic period.

Samuel was the last of these judges or heroes. He drove away the Philistines from a great part of the country. The people now got tired of these frequent invasions and

1 *Vide* the book of Joshua

fights and longed for a more settled government which could take better care of them. So, they asked Samuel to give them a king. Samuel advised them not to have a king, as in having one as a king over them, they were likely to fall into the danger of being ruled over by a despot. But the people persisted and so Samuel appointed, as king, Saul who belonged to the family of Benjamin and whose reign turned out to be unsuccessful and tyrannical. Samuel, therefore, secretly anointed David, the son of Jesse, the son of Obed, who belonged to the tribe of Judah, as king and successor of Saul. Saul and David quarrelled with one another. After a time, Saul fell in a battle against the Philistines in 1056 B. C. and David succeeded him as king.

David.

David ruled for 40 years and his reign was a period of splendid victory for the Jews. He reduced to subjection the whole of Canaan and took the country of Edom, of Moab, and a part of Syria. He took Jerusalem which belonged to the Jebusites, a tribe of the Canaanites, and made it his capital. It was he who first prepared to build the temple with which the name of his son Solomon is connected.

Solomon.

Solomon ruled peacefully for 40 years. He had ships of his own and traded with Ophir.[1] So he had amassed a great wealth. He had formed an alliance with the Phœnicians whose caravans to Arabia and Persia passed through his country. He had married a daughter of the Pharaoh of Egypt with which country his people traded. The name Solomon means "a man of peace." The word comes from a Hebrew

1 For the situation of Ophir *vide* "Ritter's Geography" translated by Gage, Vol. I.

root, which corresponds to the Arabic root سلم 'salam,' *i.e.* "peace," which gives us our Indian word 'salâm.' This name was suggested by God to David.

In the account which Josephus gives of this king, one of his prayers draws our special attention. One day God was pleased with him and asked him to pray for whatever he liked. Then he prayed thus : "Give me, O Lord, a sound mind and good understanding, whereby I may judge the people according to truth and righteousness."[2] Josephus also describes at, some length, the story of two mothers, claiming a son as their own, wherein Solomon found out, who the real mother was by asking one of his body-guards to draw the sword to cut the child into two, so that both may have a part.[3]

In old age, Solomon was led to idolatry by his wives and concubines who belonged to different non-Israelite tribes. He led a luxurious life and imposed heavy taxes upon his people. So, on his death, the Israelites headed by Jeroboam appealed to his successor, his son Rehoboam, to free them from the heavy taxation. Rehoboam did not attend to their representations. So, ten, out of the 12 tribes of Israel, revolted under Jeroboam and separated. Only the tribes of Judea and Benjamin remained undr Rehoboam and in possession of Jerusalem.

IV.

THE HISTORY OF THE ISRAELITES AFTER SOLOMON.

Now Jeroboam thought, that if the Israelites went to Jerusalem to worship as usual, it was possible that they might be won back by Rehoboam. So, to draw their

2 Josephus' "Antiquities," Bk. VIII, chap. II., 1. 3. *Ibid* 2. This story reminds us of a similar Persian story, narrated in the book of Hakâyats (stories).

mind away from Jerusalem, he got two calves of gold prepared for their worship. One was erected at Dan and another at Bethel, so that the people might worship there and not go to Jerusalem.

In the fifth year of the reign of Rehoboam, Shishak, the king of Egypt, invaded Jerusalem and destroyed a large part of the temple and took away its treasures.[1] Rehoboam was succeeded by his son Abijam.[2] He turned out very wicked. He was succeeded by his son Asa.

We give below two tables prepared from the two books of the *Kings* in the Old Testament. The first table gives the line of descent, from David, the son of Jesse, and the father of Solomon, of the kings who ruled over Judea and who had thus the jurisdiction over the Temple of Jerusalem. This line of kings continued in the direct line of Solomon. They ruled only over two tribes of Judea and Benjamin.

The other table gives the line of the rulers over the other ten tribes known as the Israelites proper. Their kingdom was known as the Kingdom of Israel, whilst that of the family of David as the Kingdom of Judea. This line of rulers did not continue in one line like that of the rulers of Judea. Many of its rulers were killed by other aspirants to power, and so, the line of kings passed from one family to another.

KINGS OF JUDEA, THE DESCENDANTS OF DAVID.

Jesse
|
David
|
Solomon
|
Rehoboam
|

1 Kings, XIV 25. 2 *Ibid* 31.

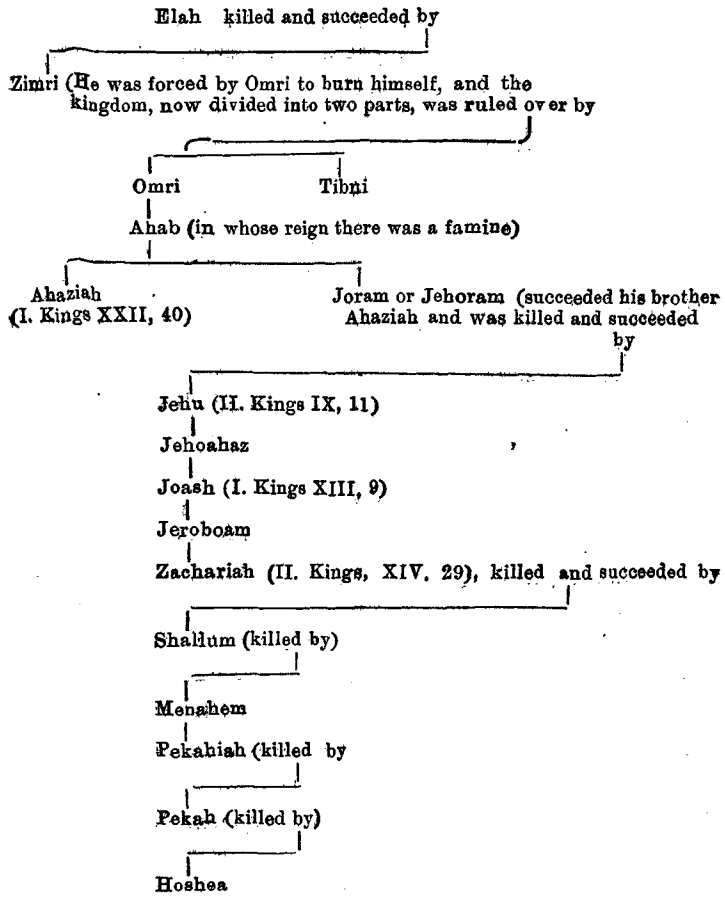
Abijam
Asa
Jehoshaphat
Jehoram (I. Kings, XXII, 50)
Ahaziah (II. Kings, VIII, 24; killed by Jehu, II Kings, IX, 27)
Jehoash or Joash (He repaired the Temple)
Amaziah
Azariah
Jotham
Ahaz
Hezekiah
Manasseh (II. Kings, XX, 21)
Amon
Josiah (He repaired the Temple)

Jehoahaz | Jehoiakim (succeeded his brother). Nebuchadnezzar's first invasion in his reign) | Zedekiah (succeeded his nephew Jehoiachin)

Jehoiachin.

KINGS OF ISRAEL, RULERS OF THE TEN TRIBES WHICH SEPARATED FROM THE RULERS OF DAVID'S LINE.

Nebat (I. Kings XII, 2)
Jeroboam
Nadab (killed and succeeded by Baasha. 1. Kings XV, 27)
Baasha of the house of Issachar


Elah killed and succeeded by
Zimri (He was forced by Omri to burn himself, and the kingdom, now divided into two parts, was ruled over by
Omri
Tibni
Ahab (in whose reign there was a famine)
Ahaziah (I. Kings XXII, 40)
Joram or Jehoram (succeeded his brother Ahaziah and was killed and succeeded by
Jehu (II. Kings IX, 11)
Jehoahaz
Joash (I. Kings XIII, 9)
Jeroboam
Zachariah (II. Kings, XIV. 29), killed and succeeded by
Shallum (killed by)
Menahem
Pekahiah (killed by
Pekah (killed by)
Hoshea

As said above, Solomon was succeeded by his son Rehoboam, who lost a good deal of the dominions of his father. Only the territory of Judah and Benjamin remained in his hands under the name of Judah, while the other 10 tribes lived under Jeroboam as their king and retained the name of the kingdom of Israel. This division into two parts, the kingdom of Judah under Rehoboam and the kingdom of Israel under Jeroboam, took place in 975 B. C.. The latter, *i. e.* the kingdom of Israel, which had at first Shechem and

then Samaria for its capital, lasted for 250 years, and, having seen, during that period, many bloody rulers, was overthrown by the Assyrians who carried them into captivity with which their very existence as a tribe seems to have ended. The former, *i. e.* the kingdom of Judah, lasted about 150 years longer, *i.e.* for about 400 years, in the hands of the dynasty of David and Solomon, at the end of which period Nebuchadnezzar of Babylon overthrew it and destroyed Jerusalem its capital. Thus the Jewish monarchy lasted for about 500 years after its first foundation under Saul as its first king. The prophets Isaiah, Jeremiah, Amos, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah and Habakkuk flourished during this period of monarchy. The prophets Daniel and Ezekiel flourished during the seventy years of the period of captivity between 588 and 518 B. C. .

Having given this brief history of the Jews from the earliest times to the time of their captivity and of the destruction of their temple at Jerusalem by Nebuchadnezzar, we will now speak of their temple itself known as the Temple of Solomon, because it was finished and founded by that king. But, as the temple was the successor of their Tabernacle, we will first speak of the Tabernacle.

V.

THE TABERNACLE.

The Root and meaniag of Tabernacle.

The word tabernacle comes from Latin *tabernaculum*, a tent, which word itself comes from *tabula*, a table or a thing spread. The root of the word is *tan*, to project, to spread. Our English words, table, tablet, tableau come from the same root. It means a tent or a removable building. It is so used in the

Old Testament,[1] where we read: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel !". But the word is specially used for the removable building built by Moses at the bidding of God. After their exodus from Egypt, the Israels were wandering in the wilderness from place to place. It was at this time that Moses was directed to build it.[2] Some Jewish writers speak of it as "a protable temple." It was built and furnished from the voluntary contributions of the people.[3] It was a place where they were asked to meet for worship.

Its construction

It was 30 cubits long, 10 cubits broad and 10 cubits in height. It was surrounded by a court called "the Court of the Tabernacle." It was divided into two apartments: the inner apartment and the innermost apartment. The inner apartment of the Tabernacle was known as the Sanctuary, or the Holy place, or the first Tabernacle. The apartment within this apartment, *i. e.* the innermost apartment was known as the Most Holy place, or the Holiest of all, or the Second Tabernacle.

Gold and silver were greatly used in the construction of the Tabernacle, and they say, that the cost of the precious metals used in the construction of the Tabernacle came to—to speak in our present coinage—about 30 lacs of Rupees.

The Tabernacle was entered into only by the priests. They went in twice every day, once in the morning to put out the lamps, and once in the evening to light the lamps. The Holy of the Holies, or the most Holy, *i.e.* the innermost apartment, was entered into only by the High priest.

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1 Numbers, XXIV, 5. 2 Exodus, XXV—XXVIII.

3 Exodus, XXV, 3-7; XXXV, 5 *et seq.*

The following articles formed the furniture of the Court of the Tabernacle:—

The furniture of the Court of the Tabernacle

1. The brazen altar of burnt offerings. It stood at the gate of the court near the centre.

2. The brazen laver. It was of the form of an urn and stood between the above-mentioned altar and the tabernacle itself.

1. The brazen altar of the offerings

The brazen altar in the Court of the Tabernacle was the place where the Israelites made their burnt offerings. Their offerings were of various kinds. An offering ordinarily meant whatever is offered out of reverence to a superior being as a gift. The offerings of the Jews were divided into, bloody offerings and bloodless offerings.

Different kinds of offerings

(*a*) Offerings were generally bloodless gifts. For example, the offerings of tithes (*i.e.* the tenth part of one's income), first fruits, meal bread cakes, ears of corn, parched grain, oil, &c.

(*b*) The bloody offerings were the offerings of animals whose blood was shed near the altar. They generally went under the name of sacrifices. In these bloody offerings, the animal sacrificed, either whole or in part, was placed on the altar to be consumed by the fire. Birds and quadrupeds were thus offered as sacrifices on the altar but not fishes. Certain birds and animals were held as lawful for offerings. Others were unlawful. Among birds, most were held as lawful or clean. The dove was the most common. Oxen, sheep and goats were common among the quadrupeds. Wild beasts were unlawful.

(*c*) Drink offerings accompanied both bloody and bloodless offerings. These drink offerings consisted of wine,

a part of which was besprinkled on the animal or bird offered and the rest was given to the priests.

(*d*) Burnt offerings were those in which the things offered were consumed by the fire.

2. The Brazen laver

The second article of furniture for the court of the Tabernacle was the laver which contained water with which the priests washed their hands and feet before entering into the sanctuary. To speak in the language of the Parsi ritual, they performed the *pâdyâb* with the water of this laver.

The furniture of the tabernacle itself consisted of the following articles:—

The furniture of the Tabernacle

1. The "golden candlestick," which stood on the left of one when he entered into the sanctuary.

2. The "table of shew-bread," which stood opposite to the candlestick.

3. The "altar of incense," standing between the table of the shew-bread and the candlestick and in front of the fourth article, the "ark of the covenant."

4. The " ark of the covenant. "

We will examine in some detail what these requisities or articles of the Tabernacle were, because, the candle, the bread and incense are also used in our Parsi rituals.

The golden candlestick

By the golden candlestick was meant a lamp stand. The principal stem of the stand had three branches. Each branch had two sockets for the oil. The main stem had one socket. So, in all, there were 7 sockets of oil. The lights of these seven sockets were lighted every night and extinguished in the morning. Some say that a part of the 7 lights

was kept burning during the day. The light of this lamp-stand lighted both, the table of the shew-bread and the altar of incense. Natural light was excluded from the apartment where this light was burning. This lamp-stand reminds us of the lamp-stand known as *Divi* used in our Firetemples during the recital of the Vendidâd at night.

2 The shew-bread.

The shew-bread of the Jews was something like the *Darûn* or "sacred bread" of the Parsis. It was made of wheat and was unleavened. The number of breads presented as offering was twelve. It represented the twelve tribes of the Israelites. With this bread, salt and incense were also presented on the table. It was called shew-bread, because it was continually shewn and set forth before the Lord. It was changed on every Sabbath-day. The bread that was removed, on being replaced by a new one, was to be eaten by the priests alone and that also in the sanctuary itself. Our Parsi *Darûn* is first eaten partly by the officiating priest and then it can be eaten by any body else.

3. Altar of incense

The altar of incense was put up in the sanctuary where a priest only could burn the incense. The incense was a special preparation for the altar, made up of ordinary frank-incense and other fragrant spices. It was one of the special functions of the priest to burn it on the altar every morning and evening. It was forbidden to use this special preparation of incense for ordinary purposes.

4. The Arc of the Covenant

According to the Exodus,[1] it was a chest of shittim wood $2\frac{1}{2}$ cubits long,[2] $1\frac{1}{2}$ cubit broad,[3] and $1\frac{1}{2}$ cubit high.[4] It was covered with plates of gold.

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1 XXV. 10 *et seq.* 2 *i. e.* about $3\frac{3}{4}$ feet. 3. *i. e.* $2\frac{1}{4}$ feet. A cubit was inches.

Its cover or lid was made of solid gold and it was considered the mercy-seat of the ark. On each end of this mercy-seat, there was an image of gold which had its face inwards as if bending over the ark. These images respresented winged cherubim. This chest or ark contained the following articles:—

Articles contained in the Arc

1. A golden pot containing 3 quarts of manna. Manna was a kind of food said to have been miraculously supplied to the Israelites, for 40 years, during their wanderings in the wilderness. Each of them got about 3 quarts of this food as their daily meal of bread. So, the golden pot contained this quantity to remind them of that event. A particular kind of food which is the product of a tree or shrub in Syria is still known by that name.

2. The rod of Aaron. Aaron was the brother of Moses who was appointed the chief priest of the Tabernacle. According to the *Numbers*, Ch. XVII, God had ordered Moses to direct that the heads of the twelve tribes should present a rod. God would make one of these rods bud miraculously. Moses did accordingly and the rod of Aaron, who was intended to be the chief priest, was made to bud miraculously.

3. The tables of the Testimony, *i.e.* of the Ten Commandments, said to have been miraculously written by God and which constituted the covenant between Him and the Israelites.

Consecration of the Tabernacle

After constructing the tabernacle as enjoined by God, Moses duly consecrated it. He was ordered to prepare "an oil of holy ointment" made out of different fragrant spices and to coat the sanctuary, its furniture and utensils with that oil.[1]

1 Exodus XXX, 23-29.

Aaron, the brother of Moses, was appointed the minister of this Tabernacle. He also was ordered to be consecrated or anointed with this oil.

The Tabernacle was always to be erected in the middle of the camp. The priests who attended it and the Levites[2] were to have their tents in its neighbourhood.

The Tabernacle was first created by Moses on the first day of the first month of the second year from the date of the Exodus. The families of the Gershonites, the Merarites and the Kohathites, who belonged to the tribe of Levi, had the care of the Tabernacle. It was they who carried it from place to place. A Divine Light or Glory was believed to accompany the Tebernacle wherever it was carried. It was called the *Shekinah*. It seems to correspond with the Zoroastrian *khoreh* (*Kharenangha Mazdadhâta*, *i.e.* "the Mazda-created Glory)" which is supposed to hover over the great Fire temples.[3] It was this Divine Light which directed the wandering Jews to march or rest with their Tabernacle. The Divine Light rested over their camp and over the Tabernacle during the day in the form of a cloud and during the night in the form of a fire. This cloud and fire assumed the shapes of pillars. When God wished the Jews to move on from their place of rest, the Shekinah moved on. That was the signal to march. When it rested at a place, it was a signal to stop, to put up a camp for rest, and to re-erect the Tabernacle.

The Tabernacle moved on from place to place. When they entered Canaan it was erected at Gilgal where it remained till the final conquest of Palestine by the Jews

2 The Levites were the descendants of Levi. In the work of the Tabernacle they were subordinate to the priests who belonged to the tribe of Aaron.

3 Âtash Nyâish : "gorzeh Khoreh awazâyâd Âtash Behaiâm . . ."

when it was set up at Shiloh. It remained there for about 300 or 400 years. In the time of Saul, it was at Nob. In the reign of David, it was removed to Gibeon, where it was in the beginning of Solomon's reign. Solomon took it from there and placed it in his Temple.

The Feast of the Tebernacle.

The feast of the tabernacle, which was latterly celebrated in the autumn, from the 15th to the 23rd of their seventh month *Tisri* (October, corresponding to the *Tishtrya* or *Tir* month of the Parsis), was one of the three great festivals of the Jews, when all the people generally met at Jerusalem. It was intended to commemorate the abovementioned event of their past history, *viz.* their wanderings in the wilderness when they lived in tents. To remind them of the event and of the conditions of the time, the people generally lived during the feast in booths erected on the tops of their houses. The booths were made of the branches of trees, especially of the trees of the citron, the palm, the olive and the willow. These booths represented the tents in which the Israelites vlied in the wilderness.

VI.

THE TEMPLE OF SOLOMON.

We saw above, that the Jews had constructed their tabernacle in the wilderness, as designed by Moses who was advised by God in the matter. Even after entering into Canaan, and even after the conquest of Palestine, they continued to worship in this tabernacle which was a movable structure and was designed for a wandering tribe. They continued to worship in it for about 447 years after their entry into Canaan.

David at first thought of removing the ark to Jerusalem and then of erecting a Temple for its abode. When the Philistines heard of his becoming the king of the Hebrews, they led an army against him. He turned victorious and thereupon thought of housing the ark at Jerusalem. He, therefore, ordered the priests and a large number of young men and the Levites to go to Kirjathjearim to bring up the ark from thence to Jerusalem. The priests went there and brought it out of the house of Aminadab and placed it upon a new cart.[1] The people and their children as well as the oxen drew the cart. King David and the people sang psalms and played upon musical instruments and danced in the procession of the ark. When the procession reached Chidon, the oxen stumbled. A Hebrew named Uzzah, fearing lest the ark might fall, put forth his hand to hold and steady it. But he was not a priest, and had no right, therefore, to touch the sacred ark, which would have been desecrated and polluted by his touch. So, God at once smote him dead. The King was frightened at this sight, lest a misfortune may happen to him. He did not, therefore, take the ark to his own place but placed it in the house of a righteous man named Obededom. This brought good fortune and wealth to Obededom. Three months after, the king was thereupon emboldened and he arranged to carry the ark to Jerusalem. Another procession was formed and the ark was taken to Jerusalem. In the procession David himself sang and played on the instruments and danced. Thereupon his wife Michal, the daughter of Saul, upbraided him for dancing thus in an undignified manner in the midst of slaves and

Removal of the ark to Jerusalem.

1 Josephus' Antiquities, Bk. VII. Ch. IV. 2; Whiston's translation revised by Rev. Shilleto (1889), Vol. II, p. 15.

hand-maids. "He replied, that he was not ashamed to do what was acceptable to God."[1]

David's preparations to build a Temple.

Then David thought of building a temple, worthy of his nation and worthy of the splendid service which they conducted, wherein he could locate the ark. According to the Chronicles (I, Chronicles XVII, 1) he said to Nathan the prophet: "Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains." By these words, he meant to say, that he did not like the state of affairs, that, although he lived in a palatial building, the ark of the covenant should still be lodged in the Tabernacle, a removable building made of curtains, that was suited to a wandering people. He, therefore, liked to build a Temple to supercede the Tabernacle. Nathan liked the idea, but as David had defiled himself with the slaughter of his enemies in many wars, God had destined that the Temple should be built, not by David, but, by his son Solomon.[2] However, the scheme and the design were those of David. He designed and planned the building and selected the place of its location. Not only that, but he collected all the materials for it. He is believed to have collected about 100,000 talents[3] of gold and 1,000,000 talents of silver, besides a large quantity of brass, iron, stone, timber, &c. for the Temple. Moreover he collected workmen for the purpose (I Chronicles XXII 14, 15).

Solomon carried on the work of his father. We will now describe Solomon's work of the temple on the authority

1 *Vide* Josephus' Antiquities', Bk. VII., Chap. IV.3. 2 *Ibid.* chap. IV,4.

3 A Hebrew talent was eqnal to 93¾ lbs. So 1,00,000 talents of gold came to about 4185 tons of gold. Similarly, 1,000,000 talents of silver came to about 41,850 tons of silver. As a denomination of silver, a talent of silver came to about £340 to 396. So 1,000,000 talents came to about £3,96,000,000.

of the book of Kings (I Kings V-VIII). We will also see what Josephus says on the subject in his Antiquities of the Jews[1].

Solomon's letter to Hiram for the Temple.

According to Josephus, Solomon wrote the following letter to king Hiram asking his help in the work of the Temple :

" Know that my father would have built a temple to God, but was hindered by wars and continual expeditions; for he did not leave off overthrowing his enemies till he made them all subject to tribute. But I give thanks to God for the peace I at present enjoy, and on that account I am at leisure, and design to build a house to God, for God foretold to my father that such a house should be built by me. Wherefore I desire you to send some of your subjects with mine to mount Lebanon to cut down timber, for the Sidonians are more skilful than our people in cutting wood. As for wages to the woodmen, I will pay whatever price you shall fix."[2]

Josephus has based this letter and Hiram's reply to it upon the book of Kings (I Kings, V, 3-10).

Hiram's reply and mutual arrangements.

Hiram of Tyre accepted Solomon's request and offered to send free of cost timber of wood of cedar and fir tree from Mount Lebanon by sea route to Solomon's dominions. Hiram asked in return food for his household.[3] Solomon accepted this arrangement and arranged to send to Hiram every year twenty thousand measures of wheat and twenty measures of pure oil.[4] Josephus uses the word 'cor' instead of the Biblical

1 The Works of Josephus, Bk. VIII, Chaps. II-IV. Whiston's Translation, revised by Rev. Shilleto (1889) Vol. II, pp. 80-94.

2 Josephus' Antiquities, Bk. VIII, Ch. II, 6. 3 I Kings V, 9.

4 One measure of liquid came to about 20 pints. So, 20 measures meant 400 pints.

word measure. Now, each 'cor' is said to contain ten baths or 11⅓ bushels. Therefore, 20,000 measures or cors would come to about 222,222⅔ bushels. Taking 80 lbs. for a bushel, the quantity comes to 17,777,760 lbs., *i.e.*, to about 7,936 tons.

As to the oil, the Book of Kings gives "twenty measures of pure oil," but Josephus gives 20,000 baths. If we take Josephus's interpretation of "twenty measures," 20,000 baths come to 150,000 gallons, because a Hebrew bath comes to 7½ gallons.

The Date of the construction of the Temple according to the old Testament and according to Josephus.

According to Josephus,[1] Solomon began to build the Temple in the fourth year of his reign, 592 years after the Exodus, 1022 years after Abraham's arrival at Canaan from Masopotamia, 1440 years after the Deluge, and 3102 years after the birth of Adam. It was 240 years after the building of the city of Tyre. The Old Testament (1 Kings VI, 1) says that it was 480 years after the Exodus. Herein, Josephus differs from the Old Testament.

Workmen employed for the Temple.

Solomon raised a camp of 30,000 Israelites. 10,000 out of these went to Lebanon in turn for a month to cut the trees and prepare the timber, &c. The remaining 20,000 worked at home, *i. e.*, at the place of the temple itself. Therefore, each batch had to be at Lebanon every fourth month. Adoram was at the head of these workmen. Seventy thousand non-Israelite work men had to work as carriers of burdens and 80,000 worked in the mountains to cut and prepare stones. Besides his own officers, 3,300 persons worked as overseers. He had, thus, in all, 180,000 workmen, of whom 3,300 were special overseers.

1 Antiquities Bk. VIII, Ch. III, 1.

The size of the Temple.

The foundation of the Temple was laid very deep in the ground. The building was of white stone prepared at the quarries themselves. Most of the materials were brought ready-made. The book of Kings (I Kings VI 2-3) gives the following measurements.

Measurements of the Building itself:

Length 60 cubits,[1] *i. e.*, about 105 feet.
Breadth 20 „ „ „ 35 „
Height 30 „ „ „ 52½ „

Measurements of the Porch:

Length 20 cubits, *i. e.*, about 35 feet.
Breadth 10 „ „ „ 17½ feet.

Josephus gives the following figures:

Length 60 cubits,
Breadth 20 cubits,
Height 60 cubits.

Again Josephus says: "There was another building erected over it, equal to it in its proportions, so that the entire height of the temple was 120 cubits" (*i.e.* 210 feet).

Josephus gives the same figures for the length and breadth of the porch, but adds that it was 120 cubits high.

The temple faced the East. Josephus adds that Solomon "also built round about the Temple thirty small rooms, which might include the whole temple, by their closeness one to another, and by their number and outward position round it. He also made passages through them, that one

1 According to Beeton, a cubit measured 21 inches.

might pass from one into another. Every one of these rooms was five cubits in breadth, and the same in length, but twenty in height. Above these, there were other rooms, and others above them, equal both in their proportions and number; so that they reached a height equal to the lower part of the house; for the upper part had no buildings about it. The roof that was over the house was of cedar."[1]

The Temple was surrounded by a partition or wall, called 'Gison,' three cubits, *i. e.* about five feet in height, to keep away the multitude from the Temple, and "to signify that it was a place that was open only to the priests."[2]

Outside this Temple, wherein the priests alone could enter, there was another Temple for all the people that were "pure and observant of the laws."[3] This outer temple was built on ground prepared by filling up an adjoining valley which was about 400 feet deep.

Josephus seems to have based a good deal of his description of the Temple on the account given in the Book of Kings, but a good deal also seems to have been taken from some other source or sources. As it is, his description shows that, it was a unique building—unique, not only for the time when it was built, but unique even for later and even for the present times. For example, he amplifies a little the statement of the Book of Kings, *viz.*, he "covered the house with beams and planks of cedar" (I Kings, VI, 9), and says, "he enclosed the walls with boards of cedar, and had them gilt over, so that the whole temple shone, and dazzled the eyes of such as entered by the splendour of the gold that was on every side of them."[4]

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1 Josephus, Bk. VIII, Ch. III-2.

2 *Ibid.* Bk. VIII, Ch. III, 9.

3 *Ibid* Bk. VIII, chap. 11I, 9.

4 Josephus, Bk. III, Ch. III, 2.

The whole structure of the Temple was of polished stones, set into one another so excellently that one could not easily discern the joints.

Division of the inside of the Temple and its decoration.

Solomon divided the Temple into two parts. The inner part which was the most holy place was twenty cubits square. The outer part which was known as the sanctuary was 40 cubits square. The doors were overlaid with gold. Curtains of blue and purple were hanging in the defferent parts of the Temple.

The inner part, *viz.*, the most holy place, had two cherubims of solid gold, each five cubits high, and with wings stretched out five cubits. They were so placed as to have one of their wings touching the wall and the other wing touching the wing of another so as to form a covering over the ark which was placed between them. The floors also were, like the doors, overlaid with golden plates. "And, to say all in one word," says Josephus, "he left no part of the temple, either internal or external, not overlaid with gold." (Bk. VIII. Chap. III, 3).

Hiram, the artificer

Solomon then sent for an artificer, named Hiram, from Tyre. He was skilful in all kinds of work, but especially in gold, silver and brass work, and he decorated the Temple under the instructions of Solomon.

Hiram's principal work. The Pillars.

His principal work was that of erecting two brass pillars eighteen cubits in height, and twelve cubits in circumstances. The thickness of the brass on the pillars was four fingers. The chapiters or capitals, *i. e.*, the upper parts of the pillars had all lily work upon them. The were elevated five cubits

above the pillars. They had round about them, all net-work interwoven with small palms made of brass which covered the lily work. To all this work 200 pomegranates were hung in two rows. These pillars stood at the entrance of the porch. One of these pillars was called Jachin and it stood on the right. The other was called Boaz and it stood on the left.

The Brazen Sea or laver.

Hiram's other principal work in the Temple was a brazen sea or a hemispherical laver, ten feet in diameter and with the thickness of a palm. It stood on a short pillar which had twelve oxen, three of which faced each of the four winds, *i. e.* the four sides of heaven. The laver rested on these twelve oxen. The laver was capable of containing 3000 baths, *i. e.* 22,500 gallons. This brazen laver was for the priests to wash their hands and feet before their entering into the temple.

Other lavers.

There were ten other brazen bases or stands for ten other lavers each containing forty baths, *i. e.* 300 gallons. The bases were known as Mechonoth. Five of these lavers were on the left and five on the right of the Temple. They were intended to clean the entrails and feet of the animals that were offered as burnt offerings.

Brazen altar and other requisities.

Hiram also prepared a brazen altar twenty cubits long, twenty cubits broad, and ten cubits high, over which the burnt offerings were made. There were also pots, shovels, basons, snuffers, tongs and other utensils of brass to be used on the altar.

Utensils.

Then there was a large golden table for the loaves of God. There were 10,000 small tables for the cups and vials, of which there were 20,000 of gold and 40,000 of silver. There were 10,000 candlesticks,

i. e. lamp stands. All these utensils were placed in the outer sanctuary. Then, there were 80,000 pouring vessels and 1,00,000 vials made of gold and 2,00,000 vials made of silver. There were 80,000 golden and 1,60,000 silver dishes to offer kneaded fine flour at the altar. There were 60,000 gold and 1,20,000 silver basons or basins, *i. e.* hollow dishes wherein flour was mixed with oil. There were 20,000 gold and 40,000 silver utensils, known as the "measures of Moses called Hin and Assaron."[1] There were 20,000 golden censers to carry incense into the temple. There were 50,000 other censers for carrying fire from the great altar to the little altar.

Garments.

There were 1,000 sacerdotal garments "with the long robes, and the oracle, and the precious stones." These were for the High priests. There were 10,000 sacerdotal garments of fine linen with purple girdles for the ordinary priests. There were 200,000 linen garments for the Levite singers.

Musical instruments.

On the musical instruments, there were 200,000 trumpets and 40,000 musical instruments called Nablæ and Cinyræ (*i. e.* psalteries and harps) made of a compound of gold and silver for singing hymns.

The consecration of the Temple and the removal of the Arc therein.

On finishing the temple, Solomon fixed the day of the Feast of the Tabernacle for consecrating it and for placing the Ark of the Covenant in it. He wrote to the heads of all the Hebrew tribes aad invited them and their people to attend at the celebration. On the day of the feast, when all the people assembled, a procession was formed.

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1 Josephus' Antiquities, Bk. VIII, Chap. III, 8.

The king and the levites walked first carrying drink-offerings and besprinkling them on the ground. The blood of animals sacrificed on the occasion was also sprinkled on the ground. A large quantity of incense was burnt. The air became full of the odour of the incense to such an extent, that the odour reached people at a distance and they took it as "a token of God's presence and, as men thought, of his habitation in this newly built and consecrated place."[1] They sang and danced until they reached the Temple. When the procession reached the Temple with the Ark, the people stopped and the priests entered. They carried the Ark and placed it between the two cherubims and under their wings. The Ark then contained the two stone tablets containing the ten commandments communicated by God to Moses on Mount Senai. The candlestick, the table and the golden altar of the Tabernacle were placed in the Temple in the positions they occupied at first in the Tabernacle.

The token of God

When the Ark was placed in the Temple and when the priests retired, a cloud suddenly appeared and spread itself in the Temple. It made the temple so dark that people could not observe one another, but it was "a visible image, and glorious token of God's having descended into this temple" (Josephus, Bk. VIII, Ch. IV, 2).

Having finished the Temple, Solomon consecrated it and celebrated its erection by a feast. He then prayed to God, that He may grant the prayers that may be asked in the Temple: *e. g.*, the prayers for the suppression of plague and famine, and those for victory. He prayed that he and his people may walk in the path of God. He then offered a sacrifice of peace (*i. e.* for thanks-giving). He offered

1 Josephus' Antiquities, Book VIII, Ch. IV, 1.

22,000 oxen and 1,20,000 sheep[1]. He then offered burnt offerings, meat offerings and the fat of the grace offerings. He then observed the Feast of the Tabernacle and feasted the people for fourteen days.

Then Solomon had a vision in which God made a covenant that if Solomon and his people followed his commandments, he would fulfil their prayers; if not, they would all be expelled.

About twenty years after the building of the Temple, Solomon, in appreciation of the service of Hiram, the king of Tyre, gave him twenty cities in the land of Galilee. These cities are called the "land of Cabul." (I Kings, IX. 13.)

Then the queen of Sheba, hearing of the fame of Solomon and his Temple, came to see him and his Temple. She was pleased with what she saw at the Temple. She presented to the king 120 talents of gold.

VII.

B.—HISTORY OF THE TEMPLE OF SOLOMON, ESPECIALLY IN ITS RELATION TO ANCIENT PERSIA.

Having given an outline of the preliminary history of the Temple and of its builders and worshippers, and having described the principal events in the History of the Jews that brought about the erection of the Temple, and having described the Temple itself at some length, I will now proceed to give a short history of the Temple especially in the matter of its relation to ancient Persia.

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1 Compare with this, the Avesta offering of 100 horses, 1000 oxen and 10000 sheep (Âbân Yasht, 21, 25, 29 *et seq*).

Early history of the temple

During the period of 400 years, during which Jerusalem remained in the hands of the progeny of Solomon, the Temple saw several vicissitudes of fortune. About thirty years after its erection, it was plundered by Shishak, the king of Egypt. Then, now and then, it remained out of repairs for several years. Two kings of the line of David, Jehoash or Joash and Josiah are specially mentioned by the Book of Kings as having repaired it.

The Historical connection of Christianity, through Judaism, with Zoroastrianism begun in the reign of Jehoiakim.

It was during the reign of Jehoiakim, the last but two of the rulers in David's line, that the ancient Persians came into contact with the Jews and with their Temple, at Jerusalem.

Christianity is said to have, what is called, a great historical connection with Zoroastrianism. That connection is through Judaism which was the predecessor of, and which gave birth to Christianity. This historical connection began in the reign of Jehoiakim. Nebuchadnezzar, the king of Babylon, invaded, Jerusalem during his time. According to the Book of Kings (II Kings, XXIV, 1), Jehoiachim submitted to him and remained under his vassalage for three years, and then rebelled. Nebuchadnezzar, therefore sent an army against him. In the mean time, Jehoiachim was succeeded by his son Jehoiachin. In the eighth year of his reign, Nebuchadnezzar again invaded Jerusalem, destroyed the Temple add took away its treasures. He carried 10,000 captives to Babylon. Jehoiachin was also taken prisoner and his uncle Mattaniah was placed on the throne under the name of Zedekiah. He reigned eleven years and then rebelled against Nebuchadnezzar. The latter, therefore, again invaded Jerusalem, again destroyed it and put out the eyes of Zedekiah. Zedekiah may be said to have been the last king of Judea.

We learn from Jeremiah (XXXIX-3), that, among the princes of Babylon who accompanied Nebuchadnezzar, there was also a Persian Magi. It says:

"And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the king of Babylon."

By the word "Rab-mag" Jeremiah refers to the chief of the Magis.

During the first capture of Jerusalem, the Temple of Jerusalem was entered into by the people of Nebuchadnezzar, and among them, by the Persians. The sacred gold and silver vessels were taken away and the Temple itself was set on fire. The king's palace was burnt and the city itself is said to have been destroyed upto its very foundation.

The connection of the ancient Persians with Jerusalem, according to the Pahlavi writings. King Lohrâsp according to the Minokherad.

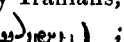
We saw from the above passage of Jeremiah, that there were Persians in the army of Nebuchadnezzar during his invasion of Jerusalem. But the Pahlavi books and the writings of Mahomedan authors connect the ancient Persians more directly with the conquest of Jerusalem. The Pahlavi books refer to the capture of Jerusalem and the dispersion of the Jews. The Minokherad says of King Lohrasp, that it was he who took Jerusalem and dispersed the Jews. It says (Chap. XXVII 64-67).:

'Min Kai Lohrâsp sud denman yehvunt aighash...Aurislam (Jerusalem) i yahudân bara afrunt u Yahudân vashuft u pargandeh kard.' (Dastur Darab Peshotan's text, p. 47.)

Translation—The advantage from Kai Lohrâsp was this, that...he demolished the Jerusalem of the Jews and dispersed and scattered the Jews.

Thus, we see, that, while the Old Testament says, that it was Nebuchandnezzar, the Babylonian, who destroyed Jerusalem and scattered the Jews, and that a Magian prince was with his army, the Pahlavi text says, that it was Lohrâsp, the Persian king, who destroyed Jerusalem and dispersed the Jews.

According to the Dinkard,

The Pahlavi Dinkard throws some further light on the question, when it associates in the work, not only many Iranians, but also both Bokhtnarsiah (), *i. e.* Nebuchadnezzar and king Lohrâsp. We read therein :

"This writing was sent to Adar Frobag by a venerable chief of Iranian descent. His ancestors had, for the purpose of dethroning a ruler, perverse, evil doing, and following a gross devil-worshipping and harmful religion, gone under the leadership of and as the allies of Bakhtenarsiya into the midst of that martial tribe. And king Kai Lohrâsp had sent them with Bakhtenarsiya from Iranshehr to Arume-mukaddas, where the faithful who had a conception of the good religion, were believers in, and had a knowledge of the tenets of the religion of Jamshed of the noble race."

We learn from this passage of the Dinkard that king Lohrâsp had sent the Irânians from Iran to Jerusalem with Nebuchadnezzar.

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1 The Dinkard, by Dastur Dr. Peshotan Byramji Sanjana, Vol. IX, pp. 611-612; p. 476 of the text. *Vide* also S. B. E., XLVII, pp. 120-121, Dinkard Bk. V, Chap, 1,4-6.

According to the Mahomedan authors. Tabari

Tabari[1] throws some further light upon the relations between Lohrâsp and Nebuchadnezzar. It says that Lohrâsp was the king of Persia. He had his residence at Balkh. He sent his general Nebuchadnezzar to Iraq, Seria, Yemen, and to the western countries upto the very frontiers of Roum. Nebuchadnezzar went with a large army, as directed, to Syria, took Damas (Damascus) and sent a general to Jerusalem to take it. A decendant of David was ruling there. He made peace with the general who returned with a number of hostages to where his master Nebuchadnezzar was. The Israelites then revolted against their king, saying he had no right to surrender and make peace without fighting. They killed their king. The general informed Nebuchadnezzar of this event. Then Nebuchadnezzar himself went to Jerusalem and destroyed the city and killed its inhabitants.

From this version of Tabari we learn that Nebuchadnezzar was a general of king Lohrâsp and was ruling over the western country on behalf of his master Lohrâsp. Tabari says that he was a personage of great importance in Persia (trés considéré en Perse)[2] and was descended from Goudrez.

According to Maçoudi

Maçoudi, who lived in the commencement of the fourth century A. D. and who wrote long before Tabari, says of Bokhtnaçar (Nebuchadnezzar) that he was the governor or satrap of Irak and of the country of the Arabs,[3] on behalf of the king of Persia whose capital was at Balkh.[4] Maçoudi also says that some

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1 Tabari, traduit par Zotenberg, I, p. 491 *et seq.* 2 Tabari, Vol. I, p. 499.

3 مرزبان العراق و العرب من قبل ملك فارس. 4 Maçoudi, traduit par Barbier de Meynard, I., p. 117.

persons take Nebuchadnezzar to be an independent king, but that he does not think so.[1]

The contact of the Jews with the Ancient Persians, before the Captivity.

We must note here, that, even before the Captivity, the Jews seem to have come into some contact with the Persians. The kingdom of the Israelites had fallen long before—about 130 years before—the fall of the kingdom of Judah. That kingdom had fallon at the hands of the Assyrian king Shalmanezer. This king had planted in the country of the Israelites, people from the inner parts of Persia and Media. Josephus says on this point:

"Now as to Shalmanezer, when he removed the Israelities out of their country, he placed therein instead the nation of the Cuthæans, who had formerly belonged to the inner parts of Persia and Media, but were now called Samaritans, as they took the name of the country to which they were removed. But the king of Babylon, who brought out the two tribes, placed no other nation in their country, by which means all Judæa and Jerusalem and the temple continued to be deserted for seventy years. And the entire interval of time from the captivity of the Israelites to the carrying away of the two tribes was a hundred and thirty years, six months, and ten days,"[2]

VIII.

THE ACHEMENIAN KINGS AND THE TEMPLE.

Cyrus and the Temple.

Now we come to the time of the Achemenians. Cyrus delivered the Jews from their captivity at Babylon. Before referring to the assistance rendered by

1 *Ibid*, II, p. 122. 2 The works of Flavius Josephus, "Antiquities of the Jews," Bk. X., Chap. IX, 7, Whiston's Translation, revised by Rev. Shilleto, (1889) Vol. II, p. 232.

him in the ra-erection of the Temple, let us observe here, that by the time Cyrus delivered the Jews from their captivity at Babylon in about 539 B. C., the Jews seem to have been influenced by the Persians in the matter of their religious beliefs and customs. This appears from the book of Ezekiel. He was a prophet and priest of the Jews and was taken into captivity with Jehoiachin, the last but one king of Judah, in about 598 B.C. He is supposed to have remained a captive in Chaldea. His prophecy is calculated to have been spoken during the period of 21 years between 590 and 570 B. C. He, in his prophetic writings, refers to the ritual of the Barsam ceremony of the ancient Persians. Some of the Jews seem to have adopted this ceremony from the Persians and he protests against that custom. We find the following reference to this ritual of the Barsam ceremony and to the sun-worship in Ezekiel (VIII. 16-17):

"16 And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

"17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have returned again to provoke me to anger: and, lo, they put the branch to their nose."

These passages from Ezekiel show, that in the very temple of Jerusalem, some Jews had begun to show an inclination towards the custom of revering the Sun and towards the ritual of the Barsam.[1]

1 *Vide* Haug's "Essays on the Parsis," 2nd edition, p. 4, n. 1.

Delivery of the Jews by Cyrus. The Prophecy about Cyrus.

It was in the first year of his reign, that Cyrus delivered the Jews from captivity. Josephus says, that it was Isaiah's prophecy that drew the attention of this king to the captivity of the Jews. Isaiah is said to have lived between 838 and 697 B.C., and to have prophecied, that Cyrus would take Babylon and release the Jews (Isaiah XLV, 1). Josephus thus describes the prophecy: "God had spoken thus to him (Cyrus) in a vision: "My will is that Cyrus, whom I have appointed to be king over many and great nations, shall send back my people to their own land, and build my temple."[1]

The proclamation of Cyrus

Led by this prophecy Cyrus is said to have issued the following proclamation :—

"Thus saith Cyrus the king. Since God Almighty has appointed me to be king of the habitable earth, I believe that he is the God whom the nation of the Israelites worship."[2] Herein, he says that his God is the same as that of the Jews.

Then "he called the most eminent Jews that were in Babylon, and told them that he gave them leave to go back to their own country, and to rebuild their city Jerusalem and the temple of God, for he would be their friend, and would write to the governors and satraps that were in the neighbourhood of their country of Judæa, to contribute to them gold and silver for the building of the temple, and besides that beasts for their sacrifices."[3]

The above-mentioned proclamation, as given by Josephus, seems to have been based upon the following passages of the Chronicles (II Chronicles XXXVI, 22-23.) :—

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1 Josephus' Antiquities, Bk. XI, Chap. I, 2.

2 Josephus' Antiquities, Bk. XI, Chap. I-1. 3 *Ibid.* 2.

"22. Now in the first year of Cyrus king of Persia, that the word of the Lord *spoken* by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

"23. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord, the God of heaven, given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Whosoever there is among you of all his people, the Lord his God *be* with him, and let him go up."

We find the proclamation referred to also in the book of Ezra (Ezra I, 2). It gives the proclamation and a list of the sacred articles of the temple returned by Cyrus, through his treasurer Mithredath. It also gives in details the names of the tribes that went back to Jerusalem and their number (Ezra I, Chap. II). It gives the total number of those that returned, or of, what we may call, the first batch of those that returned, as 42,360, besides 7,337 servants and maids, and 200 singing men and women.

The Return of the Jews to Jerusalem

We learn from the passagers of Ezra above referred to, and from Josephus, that, on hearing this announcement, many people of the tribes of Judah and Benjamin, with their rulers or chiefs and with their Levites and priests, returned to Jerusalem. According to Josephus, their number was 42,462. A large number continued to remain in Babylon. When the Jews returned to Jerusalem, the officers of Cyrus assisted them with their gold and silver and with cattle. With the fall of Babylon, there fell into the hands of Cyrus, some of the sacred utensils of the temple of Solomon which Nebuchadnezzar had taken away with him on the fall of

Jerusalem. These were in charge of Mithridates, the treasurer Cyrus directed him to take them to Jerusalem and hand them over to Abassar on behalf of the Jews, so that he may keep them in his possession till the time, the Temple was erected; wherein they could be replaced.

The letter of Cyrus on the reconstruction of the Temple

Josephus gives a letter of Cyrus to his satraps on the subject of the reconstruction of the Temple. Therein he says :—

"I have given leave, to as many of the Jews that dwell in my country as please, to retun to their own country, and to rebuild their city and to build the temple of God at Jerusalem, on the same site where it was before. I have also sent my treasurer Mithridates, and Zorobabel, the governor of the Jews, that they may lay the fonndations of the temple..... ..... I wish also the expense of these things to come out of my revenues, I have also sent the vessels which king Nebuchadnezzar robbed the temple of, and have given them to Mithridates the treasurer, and to Zorobabel the governor of the Jews, that they may carry them to Jerusalem, and restore them to the temple of God..... I order that these expenses be furnished out of the tribute from Samaria. The priests shall also offer their sacrifices in Jerusalem according to the law of Moses, and when they offer them, they shall pray to God for the preservation of the king and his family, that the kingdom of Persia may continue. And my will is, that those who disobey these injunctions, and make them void, shall be hung upon a cross, and their substance brought into the king's treasury."[1]

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1 Antiquities, Bk. XI, Ch. I, 3.

The apathy of the Persian satraps.

Now, in spite of the threat of Cyrus, conveyed in the last part of his circular to the satraps, a short time after its circulation, matters seem to have slackened. The Persian satraps were influenced by the Cuthæans, who were brought from Persia and Media by Shalmanezer the king of Assyria, and planted in Sumaria in place of the Israelites of the ten tribes who were driven by him from there and taken into captivity. At the instigation of these Cuthæans, these satraps interrupted the Jews in rebuilding the city of Jerusalem and its temple. So, the work of rebuilding the temple proceeded very slowly. Cyrus himself was very busy in his wars with other people and he could not attend to the state of affairs at Jerusalem. Matters thus went on slowly and Cyrus died in 524 B. C. He was succeeded by his son Cambyses.

From the book of Ezra (Ezra, Chaps. III and IV), we learn that the work of rebuilding was begun in right earnest in the midst of shouts of joy and grief—joy at the pleasure of rebuilding the temple and grief at the remembrance that the grand temple which at one time stood upon the site was pulled down. The people in the adjoining district also wanted to join in the work. They were the people who had, at the direction of the Assyrian king, Essor-haddon, displaced the Israelites. Zerubbabel and his people refused to give them any share in the work of rebuilding the temple. Hence they became their adversaries and wrote to the Persian king against them.

The recognition of the services of Cyrus.

Cyrus, who delivered the Jews from their captivity at Babylon, is referred to with praise in the following passages of the Old Testament.

In Isaiah (XLIV, 28), he is spoken of as the shepherd who shall perform all God's pleasure.

He is also spoken of as the anointed of the Lord. God calleth Cyrus for his Church's sake and asks him to subdue nations (Isaiah XLV, 1). He is "the man that executeth .....from a far country" the counsel of God. In this connection, he is spoken of as "a ravenous bird form the East" (Isaiah XLVI, 11). The ravenous bird, referred to here, is the eagle, which was an emblem of the ancient Persians.[1]

As to whether Cyrus was an independent king or a governor or dependent king, oriental writers differ. Maçoudi[2] says of Cyrus (كورش Kuresh) that he was the governor of Irâk and he ruled there in the name of Bahman who resided at Balkh.

Cambyses and the Temple.

When Cambyses came to the throne of Persia, many of the leading inhabitants of Syria represented to him, that the rebuilding of the city of Jerusalem and its Temple by the Jews will come in his way in future. Their motive was not honest. Prof. Rehatzek[3] thus sums up what is said about this matter in Ezra (Ch. IV) and in Josephus: "In his edict concerning the building of the temple, Cyrus, who made Ecbatana his capital, had assigned the tribute due from Samaria for the expenses,[4] and the work was commenced B.C. 535; but as the poople, who now consisted of a mixed race, partly Jews and partly Babylonians, Elamites, Persians, Arabs, &c., had established a mongrel religion, partly Jehovistic and partly polytheist, and the emigrants from Babylonia belonged predominantly, if not exclusively, to the tribes of Judah, Levi, and Benjamin, there was a considerable

1 "The standard was a Golden Eagle on a long lance. This continues to be the standard of the Persian king to this day." Zenophon, Cyclopædia, Bk. VII Ch. I, 3. 2 Maçoudi, traduit par Barbier do Meynard, Vol. II p. 128.

3 Journal B. B. R. A. Society, Vol. II, No. XXXIV, p. 257.

4 Josephus' Antiquities, Bk. XI, Ch. I, 3.

difference in religion as well as in nationality, among the newly arrived emigrants and the people of Samaria, so that they were called the adversaries of Judah and Benjamin. They nevertheless proposed to Zerubbabel to join the newcomers in the erection of the temple, and to make it a common sanctuary, open both to themselves and to the Jews; but, as such a course would have been dangerous to the purity of the religion, Zerubbabel refused.[1] Accordingly the Samaritans 'hired counsellors against them to frustrate their purpose all the days of Cyrus the king of Persia, even until the reign of Darius the king of Persia.'"[2]

When they were thus disappointed, they misrepresented matters to the king. Josephus gives a letter of these people to Cambyses, wherein they state:—

"To our lord Cambyses, we thy servants, Rathimus the historiographer, and Semellius the scribe, and the rest that are thy judges in Syria and Phœnicia, send greeting. It is fit, O king, that thou shouldst know that those Jews who were carried captive to Babylon, are come into our country, and are building that rebellious and wicked city and its market-places, and are setting up walls, and raising up the temple. Know therefore, that when these things are finished, they will not be willing to pay tribute, nor will they submit to thy commands, but will resist kings, and will choose rather to rule over others than to be ruled over themselves. We therefore thought it proper to write to thee, O king, as the works about the temple are going on so fast, and not to overlook this matter, that thou mayest search into the books of thy fathers, for thou wilt find in them that the Jews have been rebels and enemies to kings, as has their city been also, which for that reason had been

1 Ezra IV. 2 *Ibid* IV-5.

till now laid waste. We thought also proper to inform thee, because thou mayest otherwise perhaps be ignorant of it, that if this city be once inhabited, and be entirely girt with walls, thy way will be barred to Cœle-Syria and Phœnicia."[1]

Cambyses sent the following reply :

"Cambyses the king to Rathymus the historiographer, to Belsemus, to Semellius the scribe, and to the rest that are joined with them and dwelling in Samaria and Phœnicia after this manner. I have read the letter that was sent by you; and I gave order that the books of my forefathers should be searched into, and it was found that this city has always been an enemy to kings, and that its inhabitants have raised seditions and wars. We are also aware that their kings have been powerful and tyrranical, and have exacted tribute of Cœle-Syria and Phœnicia; Therefore I give order that the Jews shall not be permitted to build this city, lest such mischief as they used to bring upon kings be greatly augmented."[2]

Thus, the Jews were prevented, in about B. C, 522, from continuing the work of rebuilding the city and the temple. According to Josephus, the work was stopped for nine years till the time of Darius. Cambyses died in 521 B. C. and was succeeded by the Psuedo-Smerdis, who ruled for a few months. He was then killed and succeeded by Darius (521-485 B. C.).

In the book of Ezra (Ezra IV, 7), what happened in the reign of king Cambyses is spoken of as occurring in the reign of Artaxerxes. Prof. Rehatzek thinks this Artaxerxes to be the Psuedo-Smerdis, who ruled over Persia for some time

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1 Josephus' Antiquities. Bk. XI, Ch. II, 1.

2 *Ibid* Bk. XI, Chap. II, 2.

during the time of the absence of Cambyses into Persia. (Journal B.B.R.A.S. Vol. XII, p. 257, n). Josophus seems to base his letters on the form of the letters given there (Ezra IV, 11-22). The successive order of the Achemenian kings does not seem to have been properly observed in the Old Testament.

Darius and the Temple.

According to Josephus, Darius had, in his youth, before coming to the throne, taken a vow that if he became king he would restore all the vessels of the Temple of Jerusalem that were in Babylon. Again Zorobabel (Zerubbabel), the chief of the Jews, had some friendship with him. He was also a member of the body-guard of the king.

It is said, that one day, having feasted many of his courtiers and people, he retired to rest, but not going to sleep, began to talk with his three personal body-guards of whom Zerobabel was one. In that conversation, he put them the question : "Whether Wine was the strongest, or the King the strongest, or the Woman the strongest, or the Truth the strongest ?" He said, he, who would give him the best reply to this question, would be rewarded with many rich presents. Having put that question he went to sleep, and in the morning next day, called an assembly of the wise men of his court, and, in their presence, asked from his three body-guards a reply to his question of the previous night. The replies are interesting and worth reading. Josephus gives them in details.[1]

According to this writer, one of the guards said, that, Wine was the strongest, because it trips up the mind of the weakest and enables them to do works which they cannot do when not in its influence, On the other hand, it subdues

1 Bk, XI, Chap. III 3-8.

the mind of the strongest, even that of the kings and makes it lose its influence. "It changes and renews the souls of men when it gets into them."[1]

Another guard said that the king was the strongest. He argued: Men govern all. They force the earth and sea to become profitable to mankind. So, men are the strongest amongst the creatures of God. Now, a king governs all such men. So, he is the strongest of all.

Then came the turn of Zorobabel. He said: Woman is the strongest. His argument is worth noting. He said:

"Wine is strong, as is the king also whom all men obey, but women are superior to them in power. For, it was a woman that brought the king into the world, and women bear and bring up those that plant vines which produce wine, nor, indeed, is there any thing which we do not receive from women. For they weave garments for us, and our household affairs are by them taken care of and looked after, nor can we live apart from women. And when we have got a great deal of gold and silver, or any other thing that is of great value and deserving regard, and see a beautiful woman, we leave all those things, and with open mouth fix our eyes upon her countenance, and are willing to forsake what we have, that we may enjoy and possess her beauty. We also leave father and mother and the earth that nourished us, and frequently forget our dearest friends, for the sake of women, nay, we venture to lay down our lives for them. But what will chiefly make you see the power of women is the following consideration. Do we not take pains and endure a great deal of trouble both by land and sea, and when we have produced something as the fruit of our labours, do we not bring it to the women as to our mistresses, and bestow it upon them?"[2]

1 *Ibid* 3. 2 Bk. XI, Chap. III, 5.

Having said this about women, Zorobabel spoke about Truth and said that it was the strongest, it was even stronger than women. He said: The earth, the heaven and the Sun all moved "according to the will of God, who is true and righteous." So God, who moves all these, being true and righteous, Truth is the strongest. Again all other strong things—wine or king or woman—are "mortal and short-lived, but Truth is a thing that is immortal and eternal. It affords us, indeed, not such beauty as will wither away with time, nor such riches as may be taken away by fortune, but righteous rules and laws."[1]

The king and the assembly approved of the reply of Zerobabel. Darius then offered him all the rich things which he had promised to the person who could give the best answer. Not only that, but he told him to ask for anything he liked. Zerobabel reminded Darius of the vow about the temple of Jerusalem which he had taken before becoming king and asked the boon that the king may help its reconstruction. Darius granted the boon and issued a proclamation granting the Jews all possible privileges to return to Jerusalem and to build their city and temple. In virtue of this proclamation, a second batch of about 46,28,000 Jews returned to Jerusalem.[2] With them, there were 7,337 servants, 245 singing men and women. They took with them only pure Israelites. Those of doubtful origin were refused permission to return. About 525 priests, who had married wives, whose genealogies tracing them to the Israelites could not be produced, were refused.

On their arrival at Jerusalem, they fell to their work in B. C. 519 and finished the Temple in B. C. 515. Josephus says that this second temple which they now finished was

1 Josephus, Antiquities, Bk. XI, Chap. III, 6. 2 *Ibid*, Bk. XI, Ch. III, 10.

inferier to the former temple built by Solomon. There were several old people who had seen that old temple before its destruction by Nebuchadnezzar. These old people weeped on looking at this new inferior temple, because its sight reminded them of the destruction of the old temple which was more grand.

It appears that, Josephus, in preparing his history of the temple from the materials in the Old Testament, has taken care to arrange the events in an order different from that in the Old Testament. For example, he has put in its proper place the event of the above mentioned grief of the aged Jews in the matter of the Temple. He places it in the reign of Darius when the second batch went out to Jerusalem (Bk. XI, Ch. IV, 2). The Old Testament (Ezra) places it in the reign of his predecessor (Cambyses), whom it calls Artaxerxes, in whose time the temple was not yet finished.

The Samaritans, also known as the Cuthæans, the adversaries of the Jews, being refused by Zerobabel, participation in the work of building the temple, once wrote to Darius that the Jews were building rather a citadel than a temple, and that they were formerly prevented from doing so by Cambyses. Darius looked into the old archives at Ecbatana and found that Cyrus had given them a proper permisssion. So, he did not interfere. On learning this, the adversaries of the Jews did not interfere.

Thus, according to Josephus (Bk XI, Ch. IV, 7), the temple was finished in the 9th year of the reign of Darius, and the event was celebrated on the 23rd day of their 12th month Âdar. According to the Old Testament (Ezra VI, 15), it was finished in the 6th year of the reign of Darius and the event was celebrated on the 3rd day of the month of Âdar.

Even, after the completion of the Temple, the Samaritans, who pretended "that they were akin to the Persians, since from thence they came," [1] were reported as annoying the Jews. The satraps favoured the Samaritans. The Jews, therefore, sent an ambassador to Darius to complain about the Samaritans. The king, thereupon, sent the following letter to the satraps and to the council of Samaria :

"King Darius to Tanganas and Sambabas, the governors of the Samaritans, also to Sadraces and Bobelo, and the rest of their fellow-servants that are in Samaria. Zorobabel, Ananias, and Mordecai, ambassadors of the Jews, complain of you, that you obstruct them in the building of the temple, and do not supply them with the sums which I commanded you for the offering of the sacrifices. My will, therefore, is that, upon the reading of this letter, you supply them with whatever they want for their sacrifices, and that out of the royal treasury of the tribute of Samaria, as the priests shall desire, that they may not leave off offering their daily sacrifices, nor praying to God for me and the Persians." [2]

Darius was succeeded by his son Xerxes. He was the Ahasuerus of the Old Testament. He is reported as being friendly to the Jews.[3] His queen Esther was the cause of this friendliness. The book of Esther thus narrates the events connected with this friendliness. The king, who is reported as ruling over 127 provinces,[4] gave in the third year of his reign a splendid entertainmsnt to his princes, noblemen and subjects at his palace of Shushan. At the end of the entertainment, he asked his queen named Vashti,[5] who was the most beautiful

Xerxes and the Temple

1 Josephus, Antiquities, Bk. XI, Chap. IV, 9.

2 Josephus' Antiquities, Bk. XI, Chap. IV, 9. 3 *Ibid* Bk. XI, Ch. V, 1. 4 The Book of Esther I, 1. 5 Avesta *Vahishta, i. e.*, the best.

woman of the time, to appear before his subjects and to let them have a look at her. She "refused to come at the king's commandment by the chamberlains : therefore was the king very wroth, and his angor burned in him"[1] Thereupon, with the advice of his councillors, he divorced her and was in the look out for another wife. A proclamation went out that the king wanted to marry another queen. Many capable virgins were brought forward for the honour of queenship. Mordecai, a Jew, who was at the Court, recommended his uncle's daughter Esther.[2] She was accepted, and she became a favourite queen of the king. Haman, the minister of Ahasuerus was hostile to Mordecai and his Jews. He, therefore, excited the king against the Jews, and had a day appointed, when the Persians can massacre those Jews whom they did not like. Mordecai, through the intercession of his Jewish cousin Esther, who had great influence with the king, not only got the order reversed, but secured a decree, granting, that on the day fixed, the Jews may kill any Persians whom they disliked. So, the Jews killed about 75000 Persians on that day, which day is, since that time, celebrated among the Jews, as the day of the Purim feast.[3]

Josephus alters the order of these events. While the Old Testament places this event in the reign of Ahasuerus (Xerxes), he places it in the reign of Artaxerxes.[4] On the other hand, he places a subsequent event, *viz.*, the return of Esdras or Ezra, which we will now describe, as occurring in

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1 Esther I, 12.

2 Esther II, 7. 3 For another Purim feast, founded in 1420 A. D., in the reign of Alphonso V of Spain at Saragossa, the capital of the former kingdom of Arragon, and known as "the Saragossan Purim," *vide* "Folk-Lore of the Holy Land" by J. E. Hanauer (1907) pp. 124-126. 4 Antiquities, Bk. XI, Chap. VI.

the reign of Xerxes, while the Old Testament (Book of Ezra) places it in the reign of Artaxerxes.

Artaxerxes and the Temple

Xerxes was succeeded by his son Artaxerxes. The important event of the return of Esdras or Ezra, occurred, according to the Old Testament, in his reign. We will describe this event, following the narrative, both of the Old Testament and of Josephus, though, as said above, Josephus puts the event in the reign of Xerxes.

At this time, there lived in Babylon, a well-known righteous Jew, named Esdras or Ezra, who "was a favourite with king Xerxes (Artaxerxes). He determined to go up to Jerusalem and to take with him some of those Jews that were in Babylon."[1] He, therefore, after consultation with his seven counsellors, asked a letter from the king upon the satraps of Syria. The king gave one, permitting the Jews who desired to go to Jerusolem. He also sent presents for the temple and gave Esdras and his people help from the royal treasury to supply some holy vessels to the temple. He enjoined his satraps to lay no "treacherous imposition or tribute upon their priests or Levites, or sacred singers, or porters, or sacred servants, or scribes of the temple." [2]

Ezra and his Jews left Babylon in the first month of the seveth year of the reign of Artaxerxes and arrived at Jerusalem in the fifth month of the same year (B. C. 458). The book of Ezra gives a copy of the special letter or *firmân* from the king, authorising Ezra to go to Jerusalem and to exercise jurisdiction over his people there, and asking his satraps to assist him, and his work in the temple, from the public treasury of the provinces.[3] Josephus also gives the letter, but, as said above, he gives it in the name of Xerxes, instead of in the name of Artaxerxes as given in the book of Ezra.

1 Antiquities, Bk. XI, Chap. V. 1. 2 *Ibid*-3 Ezra VII, 12-26.

The question of marriage with aliens.

Some time afterwards, there arose a question, which agitated the Jews of Jerusalem and which led them to ask the help of their Persian Government. It was a question, similar to that, which has agitated the Parsis of the present day. Josephus thus describes it: "There came some persons to him (Esdras or Ezra), who brought an accusation against certain of the multitude and of the priests and Levites, who had transgressed their polity, and broken the laws of their country by marrying strange wives, and had brought the family of the priests into confusion. These persons desired him to support the laws, lest God should take up a general anger against them all, and reduce them to a calamitous condition again. Thereupon, he immediately rent his garments in his grief, and pulled off the hair of his head and beard, and cast himself upon the ground, because this crime had reached the principal men among the people, and considering, that if he should enjoin them to put away their wives, and the children they had by them, he should not be hearkened to, he continued lying upon the ground. However, all the better sort came running to him, and also themselves wept and joined in the grief he was in, for what had been done. Then Esdras rose up from the ground, and stretched out his hands towards heaven, and said that he was ashamed to look towards it because of the sins which the people had committed, who had cast out of their memories what their fathers had undergone on account of their wickedness; and he besought God, who had saved a seed and a remnant out of the calamity and captivity they had been in, and had restored them again to Jerusalem and to their own land, and had obliged the kings of Persia to have compassion on them, to forgive them also the sins they had now committed, for, though they deserved death, yet it was

agreeable to the mercy of God to remit even to them the punishment due."[1]

Then Jechonias, a principal man in Jerusalem came to Esdras and urged him to adjure those who had sinned in marrying strange wives "to put away those wives and the children born of them," and added, "that those should be punished who would not obey the law."[2] He then issued a proclamation and called a meeting, or, to use a Parsee word, an *Anjuman* of all the Jews,—both of those residing in Jerusalem and of those residing outside—and there asked the people assembled to put away the practice of marrying foreign wives. Many put away their wives and the children which were born of them. Thus Esdras "reformed this sin about the marriage of the forementioned persons (and) he purified their practice in marriages, so that it continued in that state for the time to come."[3] The ninth chapter of the book of Ezra describes these events at some length.

King Artaxerxes and Nehemiah.

Ezra went to Jerusalem with a number of his Jews in the 7th year of the reign of Artaxerxes.[4] Nehemiah went to Jerusalem in the 20th year of his reign.[5] Nehemiah was the cup-bearer of king Artaxerxes. Having heard that the affairs of the Jews and of the Temple at Jerusalem were not such, as they ought to be, he became sorry. He "sat down and wept, and mourned certain days, and. ... fasted and prayed before the God of heaven."[6] He thought of improving the state of affairs. One day, when he was serving wine to the king and to the queen, he looked very sad. The king asked him the reason of it. He stated the reason and expressed

1 Antiquities, Bk. XI, Ch. V, 3. 2 *Ibid* 4.
3 Antiquities, Bk. XI, Ch. V. 3. 4 Ezra VII, 8. 5 Nehemiah Ch. II, 1.
6 *Ibid* I, 4.

a desire to go to Jerusalem to improve the state of affairs there. The king permitted him to go, and, at his desire, gave him a special letter for the purpose. He specially gave him a letter upon his forest-officer to let him have sufficient timber to build the gates of the castle of Jerusalem. The special desire of Nehemiah in connection with Jerusalem was to build its walls and repair its fortifications. As Jerusalem was far distant from the capital of the Persian king, it was, to a certain extent, defenceless. It was, therefere, " exposed to be pillaged before aid could arrive. (So), Nehemiah obtained a decree from Artaxerxes to fortify the city."[1] As Josephus says, Nehemiah " left the walls of Jerusalem as his eternal monument."[2] As the neighbouring Ammonites, Moabites and Samaritans, did not like his fortifying Jerusalem, and as they tried to hinder his intention, he had to ask all his labourers to have their armours on them while working. The masons, as well as the labourers, who brought the materials, had always their swords with them. " He also ordered that their shields should lie very near them, and he placed trumpeters at intervals of five hundred feet, and charged them if their enemies appeared, that they should give notice of it to the people, that they might fight in their armour."[3]

Nehemiah also is said to have used his influence and power in stopping the marriages of Jews with foreigners.

Persian kings and self-government

Nehemiah was thus allowed to rebuild the walls and the fortification of Jerusalem. Not only that, but he was, as was Ezra, allowed certain privileges of ruling over his co-religionists.

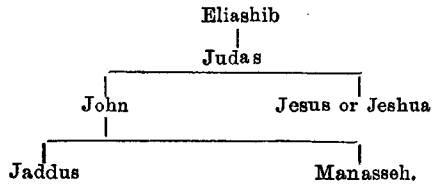
1 Rehatzek, Journal B. B. R.A. Society, Vol XII, p. 260. *Vide* Josephus, Antiquities, Bk. XI, Ch. V, 6.

2 Josephus Bk. XI, Ch. V, 8. 3 *Ibid.*

Prof. Rehatzek says: "As it was, moreover, a feature of the Persian system of administration to allow the nations under their rule a good deal of self-government and internal independence, it appears that even the civil governors of Judæa, which was a portion of the Syrian satrapy, were always Jews; they, however, did not succeed each other very regularly, and, therefore, the high-priests, *i.e.*, spiritual governors, came to be regarded as not merely the religious, but also politieal heads of the nation."[1]

Artaxerxes II and the Temple

Artaxerxes I. was succeeded by Artaxerves II. During his reign, an internal quarrel among the priesthood brought about a desecration of the Temple at the hand of the Persian governor of the place. Eliashib was the High-priest of the Temple, when Nehemiah built the fortification. This Eliashib was succeeded by his son Judas, who in turn was succeeded by his son John.[3] John had a brother named Jesus or Jeshua. He aimed at the high-priestship occpied by his brother John. The following table represents the genealogy of his family, the members of which took an important part in the affairs of the temple in the time of Artaxerxes II. It is prepared from Josephus:[4]



Bagoses, a general of Artaxerxes, who ruled in that province, was a friend of Jesus the brother of John, and he encouraged the ambition of Jesus to get the high-priestship of

1 Journal B. B. R. A. S. Vol. XII p. 260.

2 Nehemiah III. 1. 3 Josephus, Antiquities, Bk. XI. Ch. VII, 1.

4 *Ibid* 1 and 2.

the Temple. Encouraged by this ruling authority, Jesus quarrelled with his brother John, who, in one of the quarrels, killed his brother, in the very precincts of the sacred Temple. The murder of a brother, was the most horrible crime for a High-priest of the Temple to commit, and that too, within the very precincts of the Temple. Bagoses the friend of the murdered brother Jesus, wanted to enter into the temple to make inquiries about the murder. "As he was about to go into the temple, they tried to prevent his doing so; but he said to them. 'Am not I purer than he that committed murder in the temple'? And when he had said these words, he went into the temple." [1]

Thus was the temple desecrated through the very fault of its High-priest.

Darius Codomanus and the temple.

Artaxerxes II. was succeeded by his son Ochus, who reigned as Artaxerzes III. Nothing noteworthy in connection with the temple happened in his reign. He was succeeded by Darius Codomanus. During his kingship, the High-priestship of the temple was held by Jaddus or Jaddua, the son of the above-mentioned John. He had a brother named Manasseh.

The Persian king had sent one, Sanballat, as the governor of Samaria, of which Jerusalem formed a part. He was Cuthæan by race,[2] and was, therefore, of the same stock as the Samaritans, who were hostile to the Jews. So, he shared the hostility of his race towards the Jews. He gave his daughter Nicaso in marriage to Manasseh the brother of John. Josephus thus describes his motive for this alliance. "This man knew that the city of Jerusalem

1 *Ibid* 1.

2 Antiquities, Bk, XI, Ch. VII, 2.

was a famous city, and that their kings had given a great deal of trouble to the Assyrians and to the people of Cœle-Syria; so he willingly gave his daughter, whose name was Nicaso, in marriage to Manasseh, thinking this alliance by marriage would be a pledge and security that the nation of the Jews would continue their good-will to him."[1]

Sanballat soon found that he had miscalculated the result of the marriage of his daughter with a Jew. The Jews, who were, as a body, opposed to such marriages with aliens, protested against this marriage, saying that it would set a bad example among others. They, therefore, called upon Manasseh, either to divorce his wife or to cease to approach the altars of the sacred Temple. Manasseh's brother, the High-priest Jaddua also sided with the Jewish people. Manasseh thereupon went to his father-in-law and represented to him the difficulty he was brought to as the result of the marriage. The evil of marriages with aliens or non-Jews had, by this time, spread a little among the people and even among the priests. So, these people sided with Manasseh. Sanballat helped his son-in-law and his partisans by giving them money and land for cultivation. In short, he helped them to form a separate colony of their own and promised to build for them a rival temple upon Mount Gerizim, the highest of all the mountains in Samaria and to make Manasseh its High-priest. He wanted to do this with the help of the Persian king Darius Codomanus.[2]

But, before Sanballat could approach Darius and get from the Persian monarch the help to build the rival temple for his son-in-law and his followers, Persia was invaded by Alexander the great. King Darius went forward to

1 *Ibid* 2.

2 Antiquities, Bk. XI, Ch. VIII, 1-2.

oppose Alexander, but was defeated, at first, in the battle of Granicus (B. C. 334) and then in that of Issus (B. C. 333). He thereupon returned to Persia.

Alexander the great and the Temple.

Alexander, after his victories over the Persian monarch, sent messengers to Jaddua, the High-priest of Jerusalem, asking for help in troops and stores. The High-priest said that he could not break his allegiance to Darius and fight against him. Sanballat, on the other hand, at once proved a traitor to his Persian monarch and went over to Alexander with an army of 7000 men. Thus, winning the favour of the Macedonian king, he placed before him the whole case of the dissensions among the Jews, and said, that it would be for the good of the king if the Jews were divided into two parties and if the second party had a temple of its own, separate from that at Jerusalem. Alexander approved of his advice and thus Sanballat, proving faithless to his Persian master, brought about the fulfilment of his promise to his son-in-law and his partizans, and got a temple built for them on Mount Gerizim. Sanballat died soon after.[1]

Alexander, after having taken Tyre, marched against Jerusalem. Jaddua, the High-priest was greatly distressed at his approach, expecting heavy punishment from him in return for his refusing help to him when he had asked for it. But, keeping courage, he thought of winning over the favour of Alexander by a display of ecclesiastical splendour. He got all the Jews dressed in white and he and his other priests put on their sacerdotal robes. Thus dressed, they marched in procession to welcome the Macedonian king to their sacred city. Alexander was favourably impressed with the Jews and espe-

1 *Ibid* 3-4.

cially with their High-priest, whom he is said to have seen previously in a dream wherein he was foretold victory by him.

Thus, with the fall of the Persian Empire under Darius Codomanus, at the hands of Alexander the great, the relations between the ancient Persians and the ancient Jews in the matter of the temple of Jerusalem ceased.

Table of Events.

I give below a chronological table of the events referred to in this article. It will be of some help in understanding the various events which show the contact of the ancient Persians with the Jews and with their temple. The table is based on the dates as given by Prof. Rehatzek in his article on the "Contact of the Jews with the Assyrians, Babylonians and Persians" (Journal B. B. R. A. S., Vol XII, pp. 219-300).

B. C.	
1273	Date of Bel-lush the first Assyrian king.
1250	Babylonia conquered by Assyria.
975	The Hebrew monarchy split into two kingdoms —Judah under Rehoboam and Israel under Jeroboam.
971	Jerusalem attacked and plundered by Sishak the Egyptian king.
958	Massacre of the 10 rebellious tribes of Israel in a battle by Rehoboam of Judah.
918	Ahab, the 7th king of Israel came to the throne.
900	Reign of Shalmaneser II (900-860).
883	Jehu, the 10th king of Israel came to the throne.
878	Athaliah, daughter of Ahab, the 7th sovereign of Judah (Judæa) (884-878) put to death.
878	Joash of Judah (878-838) came to the throne.
854	Probable date of the first contact of the Jews with the Assyrians who were in the zenith of their power at this time.

810 Azariah (Uzziah) succeeded Amazia in Judæa. (810-757)

772 Menahem, the 16th king of Israel (772-762) came to the throne.

760 Pekah the 18th king (760-730) of Israel came to the throne.

757 Jotham came to the throne (757-742) in Judæa.

747 Babylon regained its independence under its king Nabonassar.

742 Ahaz (742-726) came to the throne of Judæa.

740 Ahaz asked the help of Tiglath-Pileser II, the Assyrian king against Rezin and Pekah.

730 Hoshea the, 19th and the last king of Israel (730-721) came to the throne. Conquered by Shalmaneser, king of Assyria. (726 to 721).

726 Hezekiah, the 13th king of Judæa (726-697) came to the throne.

721 Sargon or Sarginia, the Assyrian king came to the throne.

710 Media conquered by Assyria.

697 Manasseh, the 14th king of Judæa (697-642) came to the throne.

680 Assyria under its king Essar-Haddon once more established its supremacy over Babylonia.

650 Probable date of the commencement of a great Median monarchy.

650 Probable last date when the Persian-Aryan migration from the country of the Oxus, which had begun in remote antiquity, was completed.

633 Phraortes, the first historical of king Media conquered Persia, attacked Assyria and fell at Nineveh.

632 Cyaxares, the son of Phraortes the Median attacked Nineveh but failed.

625 Cyaxares' second attack upon Nineveh which was successful.

625 Media assisted by Babylon annihilated the Assyrian Empire.

609 Jehoiachim (909 to 598) came to the throne of Judæa.

604 Nebuchadnezzar became king of Babylon.

598 Nebuchadnezzar came before Jerusalem.

590 Prophecy of Ezekiel, utterd during 21 years from 590.

586 Jerusalem taken by Nebuchadnezzar from Zedekiah.

586 Captivity of the Jews at Babylon.

561 Death of Nebuchadnezzar.

559 Neriglissar came to the throne of Babylon (559-556).

558 Cyrus dethroned Astyges the Median.

555 Nabonadius, the last king of Babylon came to the throne.

539 Cyrus subdued Babylon under its king Nabonadius. Delivery of the Jews from captivity.

538 First colony of Jews led to Jerusalem under Zerubbabel.

535 Rebuilding of Jerusalem commenced.

522 Psuedo-Smerdis ordered the work of building the Temple to be stopped.

519 The work of building the Temple resumed by the order of Darius.

515 The work of re-constructing the Temple completed.

486 Death of Darius.

465 Artaxerzes I (465-425) came to the throne.

458 Ezra took the second colony of Jews from Babylon to Jerusalem.

434 Nehemiah took the third colony of Jews from Babylon to Jerusalem.

401 Artaxerxes II (401-361) came to the throne. In his reign, his general Bagoses pollutted the Temple and imposed tribute upon the Jews.

360 Jaddua, son of John succeeded his father to the priesthood of the Temple (360-330).

359 Artaxerxes III (359-338) came to the throne.

333 The battle of Issus, where Darius Codomannus was defeated by Alexander.

331 The battle of Arbela, where Darius was again defeated.

„ Death of Darius at the hand of his general Berrossus.

CHARITY.

The subject of my discourse this evening is Charity, which, in the address delivered to the Candidate in the first Degree, is "denominated the distinguishing characteristic of a Freemason's heart." It is spoken of there, as having "the approbation of heaven and earth", and as blessing "like its sister Mercy, him who gives as well as him who receives." Benevolence and Charity are considered to be two "truly masonic ornaments", and the candidate is asked to "be especially careful to maintain them in their fullest splendour". In the lecture giving an explanation of the first tracing Board, the Master thus refers to the three principal virtues, one of which is Charity:

"The covering of a Freemason's Lodge is a celestial canopy of diverse colours, even as the heavens. The way, by which we, as Masons, hope to arrive at it, is by the assistance of a ladder, in scripture called Jacob's ladder. It is composed of many Staves or rounds which point out as many moral virtues. Three are principal ones—Faith, Hope and Charity. Faith in the Great Architect of the Universe; Hope in Salvation; and to be in Charity with all men. It reaches to the heavens and rests on the V of the S. L.; because, by the doctrines contained in that Holy Book, we are taught to believe in the wise dispensations of Divine Providence, which belief strengthens our Faith and enables us to ascend the first step. This faith naturally creates in us a Hope of becoming partakers of the blessed promises therein recorded, which Hope enables us to ascend the second step. But the third and last being Charity, comprehends the whole; and

the Mason who is possessed of this virtue in its most ample sense, may justly be deemed to have attained the summit of his profession ; figuratively speaking, an ethereal mansion veiled from mortal eyes by the starry firmament, emblematically depicted here by seven stars, which have an allusion to as many regularly made Masons, without which number no Lodge is perfect, nor any candidate be legally initiated into the Order."

In the retsospect of the three Degrees to which the Master calls the attention of the Candidate, before he admits him to the third Degree, he refers to the Candidate's initiation in the first Degree when he is deprived of his "money and material substance" and thus refers to the lessons to be inculcated,—one of the lessons being that of Charity :

"Your admission among Masons in a state of helpless indigence, was an emblematical representation of the entrance of all men on this their mortal existence. It inculcated the useful lessons of natural equality and mutual dependence, it instructed you in the actual principles of universal beneficence and charity, and to seek the solace of your own distress by extending relief and consolation to your fellow-creatures in the hour of their affliction, but above all, it taught you to bend with humility and resignation to the will of the Grand Architect of the Universe and to dedicate your heart thus purified from every baneful and malignant passion, filled only for the reception of truth and wisdom to His glory and the welfare of your fellow-creatures."

It is such a distinguishing characteristic of a good and true Freemason's heart, that is the subject of my discourse. As I speak before a Parsee Lodge, I will mostly draw upon the Parsee books for the various points of the subject.

Love, Universal Love—Love for God, Love for others, Love for one's self—is the foundation of Charity. Love is

associated with the idea of Duty. In the charge given to the Candidate in the first Degree, the Master thus speaks of the idea of Duty :

"As a Freemason, I would first recommend to your most serious contemplation, the Volume of the Sacred Law, charging you to consider it as the unerring standard of Truth and Justice and to regulate your actions by the Divine precepts it contains. Therein, you will be taught the important duties you owe to God, to your neighbour, and to yourself."

The duty towards the neighbours, referred to in this Charge, consists of "acting with him on the square, by rendering him every kind office which Justice or Mercy may require, by relieving his necessities, soothing his afflictions and by doing unto him as, in similar cases, you would wish he should do unto you."

These injunctions present before us some broad principles of Charity. One of our Avestaic words for "Love" is Mithra, from which come our modern Persian words, *meher* and *meherbâni*, used in the sense of kindness. Mithra is the Avestaic angel who presides ever Light, Truth, Friendship, Kindness, Brotherhood, Charity. It is the angel, whose Mithraic worship had spread into a large part of the Western world, and had, with the march of the Romans, gone so far as England. It is the angel, whose worship is associated with the observance of the Christmas, and reminds us, that the 25th of December, the Christmas holiday, is originally, not a Christian holiday but a Zoroastrian holiday,—the day of Christ's nativity being, not the 25th of December but, some other day. It is the later mysteries connected with this Yazata, known as "Mithraic Mysteries," that are compared by some with Masonic rites or mysteries.

The word "charity" is 'charitè' in French, and it comes from Fr. "chèr (Lat. carus) "dear". So, literally, charity is

that which holds others dear. Generally speaking, charity is that characteristic of heart which leads us to hold our fellow-creatures dear. The Avestaic word for charity is *râiti* (رای), which comes from the root رای = रा to give. Thus, the literal meaning of the word is 'free gift'. The Avestaic *râiti* is râdih (راذیه) in Pahlavi and râdi (رادی) in Persian. The Yazata or angel Tishtrya, who presides over rain, presides over the virtue of charity. As God's gift of rain falls over all, so charity, like rain, must reach and bless all. Hence it is, that in the Paiwand-nâmeh or the Benediction of marriage (Âshirwâd), it is prayed, that the marrying couple may be as charitable as Tishtrya, the Yazata presiding over rain (*Râd baid chun Teshtar*). This blessing is also prayed for in one of the Âfrins[1] Similarly, the marrying couple is blessed with the benediction—, "May God bestow upon you (the characteristic of) charity, from Tishtriya" (Dehâd dehashni Dâdâr Oharmazd Tir râdî raâî). Thus, charity is expected from all. It is not the privilege or prerogative of the rich only. It is a virtue which can be practised, even by the poor, according to their means.

The Avesta takes charity to be a household virtue. So, in the Âfringan prayer it is prayed: "May Charity or Liberality smite, in this house, want of charity or uncharitableness (Vainît ahmi nmânê râitish arâitîm)."[2] It is not only with gifts of money that a man can be charitable. According to the Pahlavi Shikand Gumânik Vajâr, charity is of three kinds:

Râdih pavan minashnih *i. e.* Charity of thoughts.

„ gobashnih „ „ words.

„ kunashnih „ „ actions.

(1) The Âfrin-i Buzorgân.

(2) Ya çna LX, 5.

To pray for the poor, and to think and contrive some schemes for the relief of their distress, are instances of the charity of the first kind. To bring, by our words or speech, the distress of the poor to the notice of others, to persuade others to be charitable, are instances of the second kind. The third kind of charity consists in, not merely giving money, but in various other ways, whereby one can actively work for the cause of others. One can be charitable in *thoughts* and *words* as well as in *actions*.

The Pahlavi Ganj-i Shâyagân speaks of two kinds of charity, *viz.* charity for the body (*tan*) and charity for the soul (*robân*). Charity must relieve, not only physical wants, but also intellectual and spiritual wants. To feed, cloathe and lodge the poor is good, but, one must exercise his charity in supplying their intellectual and spiritual needs also. Thus, education, both secular and religious, whereby the poor and the needy can improve in knowledge and morals, presents an excellent field for exercising the virtue of charity.

From this point of view, Pandit Vivekânand[1] divides charity into three grades. The Charity, which provides for spiritual knowledge, is charity of the first grade. That which gives intellectual knowledge belongs to the second grade. The charity, which feeds, clothes and provides lodging to the poor, is charity of the lowest or the third grade. This division of Vivekânand brings us to another division, *viz* Preventive charity and Curative charity.

Looking to the question from the point of view of those who receive in charity, *preventive* charity is always better than *curative* charity. Hospitals, dispensaries, convalescent homes for the poor are all good in their way. They are all curative. But the supply of good healthy houses, where

(1) *Vide* his "Vedic Philosophy" Vol. I, p. 4.

people can live well under healthy surroundings, are a better form of charity, as they are preventive of sickness and distress. To feed and clothe the poor is good in itself, but to provide means, whereby they can learn work, get work, and earn by their work, is far better. As education provides means for these, it is a better form of charity.

But there are sudden occasions when curative charity claims our immediate attention, for example, the occasions of fires, storms, famines, and plagues, when the poor are suddenly ovetaken with distress. On such occasions, our homely provérb "*turat dân mâh pun*" (તુરત દાન મહાપુન i.e. an immediate gift has a greater merit), and the corresponding Latin proverb, "Bis dat qui cito dat", must claim our early attention.

These two proverbs stand good, not only for sudden occasions of cases requiring immediate relief, but for all time in one's life. An act of charity done early in one's younger age is far better, far more meritorious, than that done in advanced years. The Pahlavi Dâdistân-i-Dinîk speaks beautifully on this subject. According to its teaching, a particular righteous deed or act, when done by one in his younger days, has far greater merit than when done in older days. It says, that the merit of the deed increases with interest. Let us take an instance. A gift of money in charity is a righteous deed. Let us suppose, that two friends, A & B, both aged 30, propose to give a sum-say Rs. 10000,—in charity. A immediately pays down the sum, but B postpones and postpones, and then gives it at the age of 50. Though the sum which both give is apparently the same, viz Rs. 10,000, really it is not. In the case of A, the gift in charity would, at his age of 50, amount to nearly Rs. 20,000. He makes a self-sacrifice and deprives himself of the use of the interest of that sum from his age of 30 to

50. B does not do so. So, virtually A's gift is that of about Rs. 20,000 and B's that of only Rs. 10,000.

The same reasoning applies to gifts in charity made in one's life and to gifts made by Will. One, who gives in his life-time, makes some sacrifice and gives what is his own. One, who gives after death by his Will, gives, as it were, what is not his own, but is that of his heirs. So, it is well said that "Posthumous charities are the very essence of selfishness, when bequeathed by those, who, when alive, would part with nothing." "Defer not charities till death. He who does so, is rather liberal of another man's substance than his own."

Wealth that is uselessly hoarded is not really wealth. That only is wealth, which is spent for supplying one's own needs and for supplying the wants of the poor. In the Pahlavi work of Gosht-i Frayân, the pious Dastur, while solving the so-called riddles of Akht, the impious sorcerer, in reply to the question, as to what the real wealth of the Dastur was, very properly said: that "his real or true wealth was that which he had spent in feeding and clothing himself and on charity to the poor and the deserving."

This reply of Gosht-i Frayân reminds us of what a writer has properly said: "That alone is yours which you have bestowed upon others: the rest is not at your disposal." From this point of view, the following words of a wiseman are full of instruction.

"What I spent I had.

What I saved I lost.

What I gave I have."

These pithy words say, that the saving of money, merely for hoarding it, is useless. It is the same as money lost. What

one spends over his necessities and what one gives in charity, —these two, form his real wealth. What he uselessly hoards up is no wealth. Among these two also, the second, viz., what he has given in charity, forms his more real wealth.

This reminds us of another p retty conversation. One was asked, if he knew whether such and such a person was wealthy or rich (*tavân/ar* توانگر). He replied, that he knew only that much, that the person had plenty of money, but he did not know whether he was really wealthy or rich (tavângar). His reply meant, that the mere possession of plenty of money did not necessarily make a man "wealthy or rich" in the real sense of the word. The Persian word for the rich viz., *tavângar*, which literary means "powerful", is a very significant word. A man is really wealthy, if he uses his money as "power", in decently supplying his own wants and in relieving the wants of others. Otherwise, his money is as good as "lost". As the Talmud says: "It is the salt of charity that keeps riches pure". According to the Pahlavi Minokherad, "That wealth is full of joy which is spent in a good way".

From all that is said above, we find that Charity is really the distinguishing characteristic of a man's heart. According to a Mahomedan story, charity is considered to be stronger than mountains. They said, that the earth, when first created, was not steady but shaking. So, God created mountains over it to make it steady. Then, the following conversation took place between God and his angels :—

Angels—O God ! What is stronger than the mountains, which keep the earth steady ?

God—Iron, because it digs and pulls down mountains.

Angels—What is stronger than iron ?

God.—Fire, because it melts iron.

Angels—What is stronger than fire?

God—Water, because it extinguishes fire.

Angels—What is stronger than water?

God—Wind, because it carries away water-laden clouds.

Angesl—What is stronger than wind?

God—A good man, who gives in charity. A man who gives in charity, in such a way, as not to let his left hand know what his right hand gives, is stronger than all.

A man is justified in saving, if that saving has the ultimate object of gift to the deserving. We speak of ambition as an evil, but it is not an evil in itself, if it is laudable. One must do his best to get as much money as he can, with the view of spending as little as possible on his luxuries, and of giving as much as possible to the needy. From this point of view, the following is a golden maxim for us to follow:—

"Get all you can,

Save all you can.

Give all you can".

These words enjoin the exercise of the three virtues fo Industry, Economy and Charity. The following passage of the Avesta preaches these virtues:—

"Ye Zoroastrian Mazdayaçnâns! keep your feet, hands, and mind firm, in order to practise proper and opportune deeds of goodness, and in order to keep away from improper and inopportune deeds of evil. Practise here noble diligence. Make the distressed free of distress."[1]

1 Visparad XV, 1.

It is said of Cæsar, that following one of the above precepts, he often gave to the poor what he had. Once, a friend asked him, what he kept for himself. He replied: "Hope."

When a man dies, people generally inquire as to what wealth he may have left after him. But the inquiry of angels is believed to differ from that of men. They do not ask, as to what wealth the deceased had left, but inquire, as to what good or charitable deeds he had done with his wealth.

We saw above, that Faith, Hope and Charity are mentioned as three principal moral virtues. This reminds us of Gaotama Budha's prescription of Charity. It is said, that when Gaotama Budha saw that the times, when he lived, were, as it were, out of tune, he prescribed what he called the "prescription of charity" for remedying the evil. The ingredients in his prescription were the following :—

" One grain of Faith in another and better world.

One grain of Love for our brethren.

One grain of Nobility to feel that the providing of unnecessary wealth is mean.

One grain of Wisdom, to see that a bow which is bent too far will break."

Charity is a form of homage to God. Society rests upon Love. All social relations, subsisting between all fellow-creatures, have Universal Love as their basis. God loves His universe. The Universe is the result of His Love. He loves Man who is a prominent figure in the Universe. Man has to return the Love. Prayer is a form of our expression of that Love. A man can pray in various ways. He can pray to God, he can pay his homage to God by his thoughts, words and deeds (*manashni, gavashni and kunashni*). Charity is one of such deeds.

Guru Nânak, the founder of the Sikh religion, gave the following, as the various forms, by which one can render homage to God :—

1. To say the truth.
2. To do nothing but what is lawful.
3. To practise Charity.
4. To entertain the best of motives.
5. To sing the praise of God.

In this list, we find that Charity is given precedence to prayers offered by singing the praise of God.

The Pahlavi Shâyast lâ Shayast contains a beautiful passage on this view of praying or paying homage to God. Therein, Zoroaster is represented, as asking God, as to how one can pray to Him and to His Ameshâspands. Ahura Mazda replies : "He who desires to please Ahura Mazda in this world, must desire to promote the growth of the creation of Ahura Mazda. It is proper for one, to whom God is attached, that he should rejoice the virtuous who have suffered and who are suffering, that he should work for their happiness and protect them from the evil minded". Here then we see that the act of relieving the distress of others by charitable deeds is taken to be an act of worship, an act of pleasing Ahura Mazda. The Patet Pashemâni also considers the act of relieving distress as an act that would rejoice God.

In the Pahlavi Minokherad, we read the following question and answer :—

" By what ways and by what means, men go more to Heaven?" Reply—The first way is that of Charity; the second that of Truth; the third that of Gratitude; the fourth that of Contentment ; the fifth that of behaving well with the virtuous and of treating all in a friendly way.

As Faith, Hope and Charity are the principal steps in Jacob's ladder, leading to Heaven, as referred to above, here we find, Charity, Truth, Gratitude, Contentment and Kindness as the five steps or ways leading to Heaven. The motto of the royal household of the Mâhârajâ of Travancore viz. "Charity our household divinity" is very instructive from this point of view.

One must not wait, but seek for opportunities of charity. Auspicious or inauspicious, good or bad, lucky or unlucky occasions, all these must incite one to do acts of charity. It is said, that the chaplain of a military station, once went to the commanding officer of a regiment at that station, and asked him to give some money for the erection of a tablet in the Church, in the memory of those who had died in a recent epidemic of Cholera. The officer said, that thanks to God, no man of his regiment had died of Cholera, and so, there was no need for him to pay. The chaplain then said : "Then pay something in charity out of gratitude for the fact that no man of your regiment had died of Cholera". This little story shows that one must not wait for good or bad occasions to practise charity but must seek for opportunities.

Charity is one of the ways, and the principal way, by which Man can show his Love towards his God. It is a virtue which enables us to love God above all and to love our neighbours for the sake of God. It has nothing in particular to do with the rich. A person, however poor he may be, if gifted with this virtue, practises it in spite of his slender means. One not gifted with it, though rolling in millions, does not practise it. A really fortunate man is one, who, though poor, practis es charity in various little ways, and not the millionaire, who though blessed with his millions, does not make a proper use of his money. Wealth is a blessing from God, but without the virtue of charity, it is half a blessing or an useless blessing.

We saw above, that a charitable act is a kind of worship or prayer. Now, prayer consists of various forms. In prayer, (a) we praise God, (b) repent of our faults, (c) ask for blessings, and (d) offer thanks for blessings already conferred. In an act of Charity also there is a kind of expression of thanks or gratitude. When you give what you possess in plenty, to the poor who are in want of it, you are reminded of the favour of God in blessing you with that plenty. That reminder must lead you to thank God for blessing you with that plenty. Thus, an act of charity, being one of the various forms of prayers, is as much a duty towards God as prayer itself.

According to the Vendidad[1], the neglect of duty towards one to whom we are bound to do duty, is as reprehensible as an act of theft. By committing theft, you deprive one of what he possesses. In the same way, by neglecting your duty towards one, to whom you are bound to do that duty, you deprive him of what he ought to have. So, according to the spirit of the Vendidad, the neglet of duty is as reprehensible as theft. Charity is, as we have seen above, an act of duty. So, the neglect of it, is taken to be as reprehensible as theft. The Yaçna[2] places the uncharitable (*arâitivâo*) in the class of thieves and robbers and curses them. The Farvardin Yasht[3] places them in the class of those who bring about destruction in the world (gaêtho-merenchyân). The holy spirits (*asho-farohars*) of those good men, who oppose such uncharitable persons are especially invoked. Akhrura was a person whose holy spirit is thus invoked for his goodness in opposing the uncharitable.[3]

According to the Âtash Nyâish, the virtue of charity is a blessing. A Zoroastrian father, while praying to his God

(1) Chap. IV, 1.
(2) Chap. LXV, 8.
(3) Yasht XIII. 137.

before the Sacred Fire, prayed for a son who would relieve the distress of others. The English proverb, "Charity begins at home" and its corresponding Persian proverb "*Aval khesh bâad durwesh*" are good proverbs. But a Zoroastrian has not to confine himself to the limit of his house. Charity must begin at home, but it must not stop at home. After attending to the wants of your home, if you have means or opportunities, look abroad. Attend to the wants of your community and look abroad. Attend to the wants of your city and look abroad. Attend to the wants of your country and look abroad. Relieve distress wherever it be.

In this relief, let widows and orphans have the first share. In the Avesta, the seat of God is spoken of as "Garo-nmâna" *i. e.* "the house where praises are sung". God is pleased by no praises so much, as by the voice raised by widows and orphans in thanks and blessings to the donors who helped them. In the Shâh-nâmeh, we find the testamentary words of King Kaikhusru, who, while declaring his last wishes to his Prime Minister, Godrez, enjoins the following charities:

1. To irrigate waterless lands.
2. To repair canals, wells and other sources of water, that may have fallen out of repairs.
3. To help the orphans.
4. To help widows.
5. To help the aged who are in distress, and especially those among them, who, out of self-respect, conceal their poverty.
6. To relieve towns and villages from the terrors of ferocious animals like lions and tigers.
7. To maintain places of worship.

One must observe the following rules in practising charities :—

1. To give immediately when help is required, following the adage "Bis dat qui cito dat".
2. To give unasked, without waiting for being asked.
3. To give with sympathy and kindness. In the words of Shakespeare's Hamlet, "Rich gifts wax poor when givers prove unkind."
4. To give with humility and not with any idea of obliging others. While giving, one must humbly thank God for placing him in a position, whereby he could help others, or for giving him an opportunity to help others.
5. To give justly and honestly. The gift of thousands from wealth dishonestly acquired does not deserve that merit, which the gift of an honestly-acquired rupee deserves.
6. To give with proper distinction. One must not give indiscriminately, but must give only to the deserving poor, and in a way as would not deprive the receiver of his independence. As Southy says "That charity is bad which takes from independence its proper pride, from mendicity its salutary shame."

APPENDIX.

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PASSAGES FROM THE ZEND AVESTA, TO BE READ BY PARSEE LODGES, AT THE OPENING AND CLOSING IN THREE DEGREES.

PASSAGES TO BE READ AT THE OPENING.

FIRST DEGREE.

Vaçaçcha-tû Ahura Mazda ustâcha Khshaêsa. havanām dâmanām. Vaçô âpô, vaçô urvarâŏ, vaçô vîçpa-vŏhuasha-chithra Khshayamnĕm ashavanĕm dâyata. Akhshayamnĕm dravantĕm. Vaçô-Khshathrô qyâṭ ashava, Avaçô-Khshathrô qyât dravâŏ, gatô hamistô nîzhbĕrĕtô hacha çpĕntahé mainyêus dâmabyô, varatô avaçô-Khshathrô.

(Hosbâm. Yaçna VIII 5–6.)

વસસ્ચ તૂ અહુર મજ્દ ઉશતાચ ક્ષ્ચેષ હવનાંમ્ દામનાંમ. વસો આપો, વસો ઉર્વરાઓ, વસો વીસ્પ વોહૂ અષ-ચિથ્ર; ક્ષયમ્નેમ્ અષવનેમ્ દાયત. અક્ષયમ્નેમ્ દ્રવન્તેમ્. વસો-ક્ષ્ચો ફ્યાત્ અષવ; અવસો-ક્ષ્ચો ફ્યાત્ દ્રવાઓ ગતો હુમિસ્તો, નિજ્બેરેતો હ્ચ સ્પેન્તહે મઇન્યેઉશ્ દામબ્યો, વરતો અવસો-ક્ષ્ચો

(હોસ્પાંમ. યજ્સ્ને, હા ૮, ફા. ૫–૬.)

O Ommiscient Lord! Mayest thou rule over Thy creation, happily and according to Thy will.

Mayest Thou so rule according to Thy will over the Waters, over the Vegetable creation, and over all the good creatures that have their origin in Righteousness.

Grant power to the Righteous. Deprive of power the unrighteous.

May a righteous person rule according to his will. May an unrighteous person never rule according to (his) will ; and may he be gone, may he be opposed, and may he be driven away from the creatures of the Bounteous Spirit, as one who is defeated and powerless to rule according to his will.

SECOND DEGREE.

Taṭ thwâ pĕrĕçâ ĕrĕs môi vaŏchâ Ahurâ.
Kaçnâ dĕrĕtâ Zãmchâ·adênabâŏçchâ
Ava paçtôis ; kê apô urvarâŏçchâ ;
Kê vâṭâi dvănmaibyaçchâ yaŏgêṭ âçu ;
Kaçnâ vanghêus Mazdâ dâmîs mananghô.
(Gâthâ Ushtavaiti. Yaçna. XLIV, 4.)

તત્ ત્વા પેરેસા એરેશ્ન-ઓઇ વઓચા અહુરા;
કસ્ના દેરેતા જામ્યા અદેનબાએસ્ચા
અવપસ્તોઇશ્; કે અપો ઉર્વરાએસ્ચા;
કે વાતાઇ દ્વાંન્મઇબ્યસ્ચા યઓગેન્ આસૂ;
કસ્ના વંહેઉશ્ મજ્દા દાંમિશ્ મનંહો.

(ઉસ્તવદ ગાથા, યજ્સ્ને હા. ૪૪, ફા. ૪.)

O Lord ! Tell aright what I ask Thee.

Who is it that sustains the Earth below, and the Heavens above, from falling? Who is it that has created the Waters and the Trees ? Who is it that has granted speed to the Wind and the Clouds. O Omniscient Lord ! Who is it that has created good thoughts? (None, but Thee.)

THIRD DEGREE.

Hâ drvantĕm agĕm urvânĕm tĕmôhva nizarĕshaiti. Hâ ashâunām urvănŏ taraçcha harām bĕrĕzaitîm âçnaŏiti

tarô Chinvaṭ-pĕrĕtûm vîdhârayêiti haêtô mainyavanăm yazatanăm.

Uçêhistaṭ Vŏhumanô hacha gâtvô zaranyô-kĕrĕtô. Frâvaŏchaṭ Vŏhumanô kadha ñô idha ashâum agatô ithyêjanghataṭ hacha anghaŏt aithyêjanghĕm ahûm â.

Khshnutô ashâunăm urvânô pârayêinti avi Ahurahé Mazdâŏ avi Ameshanăm Cpĕntanăm avi gâtvô zaranyô-kĕrĕtô avi garô-nmânĕm maêthanĕm Ahurahê Mazdâŏ, maĕthanĕm Ameshanăm Cpĕntanăm, maêthanĕm anyaêshăm ashaŏnăm.

(Vendidâd XIX, 30–32.)

હા દ્રવ-તેમ્ અગેમ્ ઉર્વાનેમ્ તેમોહુવ નિજરેશઇતિ હા અષાઉનાંમ્ ઉર્વાનો તરસ્ચ હરાંમ્ બેરેજઇતીમ્ આસ્ત-ઓઇતિ તરો ચિન્વત્-પેરેતૂમ્ વીધારયેઇતિ હુએતો મઇન્ય-વનાંમ્ યજતનાંમ્.

ઉસે હિશ્તત વોહૂ-મનો હુચ ગાતવો જરન્યો-કેરેતો ક્વએચત્ વોહૂ-મનો કધ નો ઇધ અષાઉમ્ અગતો ઇથ્યેજડ્-હુતત્ હુચ અહ્હુએત્ અઇથ્યેજડ્-હેમ્ અહૂમ્ આ.

ક્ષનુતો અષાઉનાંમ્ ઉર્વાનો પારયેન્તિ અવિ અહુરહે મજદાઓ અવિ અમેષનાંમ્ સ્પેન્તનાંમ્ અવિ ગાતવો જરન્યો-કેરેતો અવિ ગરોન્માનેમ મએથનેમ અહરહે મજદાઓ મએથનેમ અમેષનાંમ્ સ્પેન્તનાંમ મએથનેમ અન્યએષામ્ અષઆનાંમ્.

(વંદીદાદ, પર્ગદ ૧૯, ફ. ૩૦–૩૨.)

She (the Consciousness of one's actions) saddens in darkness the guilty soul of the wicked. It carries the soul of the Righteous across the Elbourz and leads it on to the other side of the Chinvat bridge in the presence of the spiritual intelligences.

Bahaman Ameshâspand (The Arch-angel presiding over good thoughts) arises from his golden seat (to welcome the Righteouns soul).

Bahaman then says: "O Righteous soul! How have you come to us hither, to this Imperishable World from that perishable world.

The souls of the Righteous go contented near Ahura Mazda, near the Ameshâspands, near the golden seat in the Paradise, which is the mansion of Ahura Mazda, the mansion of the Ameshâspands, the mansion of the Righteous persons.

Passages for closing the Lodge in the three degrees

FIRST DEGREE.

Yê Câvistô Ahuramazdâôçchâ Ârmaitischâ

Ashĕmchâ frâdaṭ-gaêthĕm manaçchâ vŏhû-ḳhsha-thrĕmchâ

Craŏtâ môi mĕrĕzdâtâ môi Âdâi kahyâchîṭ paitî.

Uç-môi uzârĕshvâ Ahurâ Ârmaitî têvishîm daçvâ.

Cpênistâ mainyû Mazdâ vanghuyâ zavô âdâ

Ashâ hajô êmavaṭ vŏhu manangha fĕçĕratûm.

(Gâthâ Ahunavaiti Yaçna XXXIII, 11-12).

યે સેવિશ્તો અહુરો મજ્દાઓસ્ચા આર્મઇતિશ્ચા,
અષેમ્ચા ફ્રાદત્-ગએથેમ્ મનસ્ચા વોહૂ ક્ષત્રેમ્ચા,
ઉઓતા -મોઇ મેરેજ્દાતા-મોઇ આદાઇ કહ્યાઇચીત્ પઇતી.
ઉસ્-મોઇ ઉજારેઇવા અહુરા આર્મઇતી તેવીષીમ્ દ્રવા.
સ્પેનિશ્તા મઇન્યૂ મજ્દા વંધુહ્યા ઝવો આદા.
અષા હુઝો એમવત્ વોહૂ મનંધ્હા ફ્રેસેરતૂમ્.

(અહુનવદ ગાથા યજ્સ્ને હા ૩૩, ક્ક. ૧૧-૧૨.)

O Beneficient Ahura Mazda! O Ârmaiti (Piety)! O Asha (Righteous order) that leads to the prosperity of the world! O Vohumana (Good mind)! O Khshathra (Sovereign Power)! Hear me, ye all! And have mercy on all my actions.

O Ahura! Purify me. Grant me power through Ârmaity. O most Bountiful Spirit, Mazda! (give me these) in response to my good supplications. Grant me courageous strength through Righteousness, and leadership through good mind.

SECOND DEGREE

Ahyâ yâçâ nĕmanghâ uçtânazastô rafêdrahyâ Mainyêus Mazdâô Paŏurvîm çpĕntahyâ, Ashâ viçpêng shyaŏthana Vanghêus khratûm mananhô yâ Khshnêviçâ gêuschâ urvânĕm.

Yê vâŏ Mazdâ Ahurâ pairijaçâi vohû mananghâ
Maibyô dâvôi ahvâŏ açtvataçchâ hyaţchâ mananghô
Âyaptâ Ashâţ hachâ yâis rapantô daidiţ qâathrê
(Gâthâ Ahunavaiti, Yaçna XXVIII 1-2).

અહ્મા યાસા નેમ ધ્હા ઉસ્તાનઝસ્તેા રફેધ્રહ્મા
મ-યેઉશ્ચ મજ્દાઓ પૌઉરૂવીમ્
સ્પેન્તહ્યા અષા વીસ્પેગ્ં ખ્યએાથના
વંધ્હેઉશ્ચ ખ્રૂમ્ મન ધ્હેા યા
ક્નેવીષા ગેઉશ્ચા ઉર્વાનેમ.
યે વાએા મજ્દા અહુરા પઇરી-જસાઇ વેાહૂ મનધ્હા
મઇઞ્યેા દાવેાઇ અહ્વાએા અસ્ત્વતસ્ચા હ્યત્ચા મનધ્હેા
આયસ્મા અપાન્ હ્યા યાઇશ્ચ રપન્તેા દઇદીત્ પાયેં
(યજ્ઞ હા ૨૮, ફ. ૧-૨.)

Uplifting my hands in prayers, I ask, at first, these joyful gifts; all the pious work of the Beneficient Spirit

Mazda ; the understanding of the Good mind ; the means to rejoice the Soul of the Universe.

(Grant) O Ahura Mazda ! that I approach Thee through my Good mind. Bestow upon me (for enjoyment) in both these worlds—the corporeal and the spiritual—the benefits which are attainable through Righteousness and which bring joyful happiness.

THIRD DEGREE.

Fĕraçtuyê. humatoibyaçchâ, hûkhtôibyaçchâ hvarstoîbyaçchâ, măthvôibyaçchâ vakhĕdhvôibyaçcha varstvôibyaçchâ. Aibigairyâ daithê vîçpâ humatâchâ hûkhtâchâ hvarstâchâ ; paitirichyâ daithê viçpâ dusmatâchâ duzhûkhtâchâ duzhvarstâchâ.

Fêrâ vê râhi Amĕshâ Cpēntâ, Yaçnĕmchâ vahmêmchâ, fêrâ mananghâ, fêrâ vachanhâ fêrâ shyaŏthnâ, fêrâ anghuyâ, fêrâ tanvaçchîṭ qakhyâŏ ustanĕm. Staŏmi Ashĕm.

(Yaçna XI, 17-18).

ફ્રેરસ્તુયે હુમતેાઇબ્યસ્ચા હુખ્તેાઇબ્યસ્ચા હ્વરશ્તેાઇબ્યસ્ચા, માંથ્વેાઇબ્યસ્ચા વખેધ્વેાઇબ્યસ્ચા વરશ્ત્વેાઇબ્યસ્ચા. અઇબિગઇરચા દઇથે વીસ્પા હુમતાચા હુખ્તાચા હ્વરશ્તાચા. પઇતિરિચ્યા દઇથે વીસ્પા દુશ્મતાચા દુજ્હુખ્તાચા દુજ્હ્વરશ્તાચા. ફ્રેરા વે રાહી, અમેષા સ્પેન્તા, યસ્નેમ્ચા વહ્મેમ્ચા, ફ્રેરા મનધ્હા ફ્રેરા વચંધ્હા, ફ્રેરા ૬યએાથના, ફ્રેરા અંધ્હુયા, ફ્રેરા તન્વસ્ચીન્ ખ્રફ્યાએા ઉશ્તનેમ્. સ્તએામિ અષેમ્.

(યજસ્ને, હા ૧૧ ફ. ૧૭-૧૮.)

Homage to Humata, Hûkhta and Hvarshta, through my thoughts, words and deeds. I will entertain all good thoughts, good words and good deeds. I will shun all evil thoughts, evil words and evil deeds.

O Ye immortal Higher Powers ! I render to you all my homage, all my praise from the inmost of my soul and

heart, with thoughts, words and deeds. I render homage to all Righteousness.

Final Closing.

Nivaêdhayêmi hankârayêmi dathushô Ahurahê Mazdâŏ raêvatô qarĕnanghatô mazistahêcha vahistahêcha çraêstahêcha khraŏzhdistahêcha khrathwistahêcha hukĕrĕptĕmahêcha ashâṭ apanôtĕmahêcha hudhâŏmanô vŏuru-rafnanghô, yô nô dadha, yô tatasha, yô tuthruyê, yô mainyus çpĕntôtĕmô.

(Yaçna, I, 1.)

નિવએધયેમિ હંકારયેમિ દથુષો અહુરહે મજ્દાઓ, રઓવતો ખરેનંઘહુતો મજીશતહેચ વહિશતહેચ સ્રઓષ્ટહેચ ખ્રઓાઝ્દિશતહેચ ખ્રથિરતહેચ હુકેરેપ્તમહેચ અપાત અપનોતેમહેચ હુધાઓમનો વોઉરૂ-રફ્નંઘહો, યોનો દધ, યો તતષ, યો તુથ્રેયે, યો મઇન્યુશ રપેન્તોતેમો*

યજ્રને હા. ૧ ફા. ૧)

I invoke and solemnly remember Ahura Mazda, the Creator, the Brilliant, the Glorious, the Great, the Best, the most Beautiful,the most Powerful, the Wisest, the most Perfect,the Highest in Holiness, the most Intelligent, the great Rejoicer, who has created us, who has formed us, who supports us, who is the most Bountiful Lord.

(*Bro. J. C. Mistree's letter, suggesting the preparation of the first batch of passages.*)

Grand Lodge of all Scottish freemasonry in India
Grand Secretary's Office.

11, Hamam Street, Fort,
Bombay, 4th September 1906.

My Dear Bro. Jivanji,

In Lodge "Rising Sun," I am the Master for the current year, and I am desirous of introducing there, a system of reading some appropriate and select passages from our Volume of the Sacred Law at the opening in the three degrees and the final closing. In European Lodges they read scriptural passages as under :—

Opening, 1st degree—Ruth II chapter verse 19.
„ 2nd degree—Judges XII, verses 5 & 6.
„ 3rd degree—Genesis IV, verse 22.
Final closing—II Corinthians, XIII chapter 1 verse II

It would of be impossible to find in our V. S. L. the traditional text of the Order comprehanded in the Bible. However, some passages (abridged), conveying the morals of the different degrees, will, I dare say, be noticeable to an expert scholar like your worthy self.

In the first degree, we have the inculcation of the state of equality in the entrance of all men on this mortal existence—mutual dependence,—universal beneficence and charity,—submission to the will of the Most High—Dedication of the heart to His glory and to the welfare of the fellow

creatures— Purification of the heart, making it fitted for reception of truth and wisdom, &c. &c.

In the second degree, we have the contemplation of the intellectual faculties led by the principles of moral truth ; and the pursuit after liberal arts and heavenly science.

The third degree reminds us of our preparation for death, pointing out that to the just and virtuous man there are no terrors of death.

At the final closing, there is the thanksgiving for the favours of the Most High and an invocation to continue His blessings on us. I should be extremely grateful—my whole Lodge will be so—if you will very kindly make it convenient to spare yourself a short time to select some appropriate passages for the purpose mentioned. I intend trying this introduction at our regular meeting this month on the 25th, when we work the third degree. We shall have the scriptural portions read also, followed by short passages from our Zend Avesta, with their rendering in English thereafter, for comprehension by all Brethern including visitors of any other denomination. Thanking you in advance and hoping to be excused for the trouble.

I remain,

Yours sincerely and fraternally,

JEHANGEER CURSETJEE MISTREE.

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Yours sincerely and fraternally,

JEHANGEER CURSETJEE MISTREE.

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